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# BLESSED GIOVANNI DOMINICI

## REGOLA DEL GOVERNO DI CURA FAMILIARE

PARTE QUARTA

# ON THE EDUCATION OF CHILDREN

## TRANSLATION AND INTRODUCTION

## A DISSERTATION

*Submitted to the Faculty of Philosophy of the Catholic University of America in Partial Fulfillment of the Requirements for the Degree of*

DOCTOR OF PHILOSOPHY

*BY*

ARTHUR BASIL COTÉ, O.P., M.A.

THE CATHOLIC UNIVERSITY OF AMERICA
WASHINGTON, D. C.
1927.

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# PREFACE

The purpose of this study is to bring forward the educational principles and theories of Blessed Giovanni Dominici, O.P., as they are found in his *Regola del Governo di Cura Familiare*, in the fourth book, *On the Education of Children*. Though the author, under the title of the Cardinal of Ragusa, is a familiar figure to students of the politico-religious events of his period, this early Renaissance document, the product of a momentous conflict, is not so well known in its own field, the History of Education.

The work appeared in print for the first time in 1860 at Florence, when from among many manuscripts Professor Donato Salvi edited that one known as the Magliabechiano in the Strozzi Library. As the author wrote in early classical Italian the object of the editor was to publish a philological study of the text, yet he cannot refrain from saying that the shortness of the work is compensated for by the importance of the subject, the richness of the doctrine expounded and the purity and depth of the style.

The present translation, the first in any language other than German, is made from Salvi's critical text. For the better preservation of Dominici's mode of expression the English rendering has been made as literal as usage permitted, and the reader's indulgence is asked for the unusual English into which certain difficult and obscure passages are cast in the effort to secure a faithful reproduction of the thought. For the sake of convenience the translator has ventured to interpolate chapter headings and titles, paragraphical topics and Scriptural references, none of which are found in the original text or in Salvi.

No attempt has been made to read modern theories of education into Dominici's treatise; the author is allowed to speak for himself. But it may be remarked here that, if a home atmosphere for school children, a sympathetic understanding of child psychology and direct training for citizenship, to mention but a few items, are important elements in present day pedagogical practice, then the author's theory is surprisingly modern for these concepts are fundamental with him as even the most casual reading of his treatise will fully demonstrate. Though Dominici's treatment of certain minor points may sound a little strange to modern ears

they will not appear unusual if the time in which the author wrote is taken into account.

The translator has followed the text edited by Donato Salvi, of the Cruscan Academy, and has used his notes for certain historical details relating thereto. Grateful acknowledgement is due to all those who aided the work in any way and in particular to the Very Reverend P. J. McCormick, Ph.D., at whose suggestion this work was undertaken, for his scholarly direction and helpful criticism.

A. B. C.

*Dominican House of Studies*
*Washington, D. C.*
*March 24, 1927*

# PART I

## THE LIFE AND TIMES OF GIOVANNI DOMINICI

# CHAPTER I

## THE RENAISSANCE

Though the Church accommodates herself in all ages to the legitimate aspirations of the human mind, yet she never allows positive interference with that definite Christian orientation which she has given to mankind towards its eternal destiny. One noteworthy attempt to sway humanity from its Christian course may be seen in certain tendencies of the Renaissance. This movement, which began in Italy and was stamped from the outset with the genius of Italian scholars, covers a period extending from the middle of the fourteenth century to the opening of the seventeenth. High achievements in art, in which field the new enthusiasm made its most spectacular and popular appeal, and in literature, where it really began, are not its only important developments. Indeed it revolutionized all departments of life and thought and ushered in the full dawn of modern civilization.

The name by which it is known does not adequately describe the movement itself, if by "Renaissance" is meant the sudden resurrection of intellectual life after long ages of darkness. It was a natural movement and the intense intellectual activity that characterized it came as a result rather than a cause. The real cause was the gradual development of the human mind throughout the preceding ages. The Renaissance was an age of transition and the term "Revival" should only be used to describe the current exclusive emphasis given to the study of classical antiquity in all its forms. The most remarkable feature of the Renaissance is, not that it really occurred, but that it took on a sudden and strange aberration manifest in the tendency to overthrow the intellectual and moral stability that Christianity had succeeded in giving to mankind.

The transformation into its own of the better elements of pagan culture had been no new thing in Christendom previous to the Renaissance. European civilization from the time of the barbarian invasions had been a continuous process of restoration and absorption of the Greco-Roman. Slowly, yet steadily, during ten centuries the work of adapting and adopting the acient culture had gone forward; but three distinct phases of this process stand out in history. The first was the taking over of the

social and political elements. The second was completed when in the thirteenth century Greek science and philosophy were definitely assimilated by medieval society. At length, in the third phase, Western civilization is rounded out into completeness by its identification with the art and literature of classical antiquity. With the exception of the last phase, all the permanent elements of culture had been Christianized with the prudence and moderation so characteristic of the Church's guidance. And it is precisely the uncontrolled Humanistic enthusiasm of the latest revival that gives the Renaissance a place apart in history.[1]

Even the philosophical controversies engendered by the Renaissance were not new. They were very old; so old that it was only after centuries of careful thought that basic philosophical theories now brought up for discussion had been settled to the satisfaction of thinking men in the century previous to the Renaissance. But certain Humanists of the movement chose to break with the past and to ignore the solutions arrived at by their philosophical forefathers. The debate on the fundamental question of the relation between faith and reason in the domain of philosophy was to begin all over again and to continue to the present time. The problem of the two opposing tendencies in Christian thought, the ascetic's negation of nature and his contempt of the world, and the Humanist's acceptance of nature and of worldliness had been faced by St. Justin in the second century and by a long line of philosophers in the following ten. The experience of ages had shown that the sacrifice of Humanism, with its search for the noblest human ideal, to asceticism, the extremist expression of religious life, would retard the intellectual progress of mankind. On the other hand, to reverse the process as was attempted by the extremists of the Renaissance meant the empty and formal culture which some of them too successfully inaugurated, with its corresponding neglect of the saving truths of salvation and the destruction of progressive spiritual enlightenment. The controversy had already been definitely closed in the Scholastic synthesis of St. Thomas Aquinas, the one complete expression of Western thought and the real philosophical basis of the true Renaissance.[2]

The absorbing, fundamental task of the Middle Ages, that of

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[1]Cf. MANDONNET, P., *Siger de Brabant et l'Averroisme Latin*, Fribourg, 1899, Ch. I.

[2]Cf. GILSON, E., *The Philosophy of St. Thomas Aquinas*, Cambridge, 1925, p. IX.

seeking out, theologically and philosophically, the nature of God and man and of their implied mutual relations, had been successfully accomplished. The secure groundwork having been laid, the mind of Europe seems to have submerged itself for a time in the puerilities and vagaries of a decadent form of Scholasticism. Then at length, as if refreshed, it looks about for new worlds to conquer in the study of nature which the demoralizing excesses of paganism had formerly taught it to shun. As for literature, it is invidious to assert that the men of the Middle Ages were out of touch with the classical works of antiquity. Witness Dante's more than eight hundred quotations from approximately a dozen ancient authors.[1] In fact the tendency of these men was to assimilate their culture, while not being carried away by their charm. Nor was the later, apparently sudden, discovery of the classics the principal cause of the great momentum the Revival assumed.

For some time previous to the event there had been "warnings" of a coming revival and signs of the direction some of its activities were likely to take in the careers, for instance, of men like Abelard and Bacon, indicating philosophical and scientific unrest, and in theology, in the doctrines of certain heretics, notably the Albigensians. But among the immediate contributory causes of the movement of the greatest moment was the potent influence of men of towering genius nurtured on medieval learning, of Dante, Petrarch and Boccaccio, whose literary eminence greatly enhanced the reverence in which the Italians had always held the ancient classics as the product of their own golden age.[2]

In other respects the time was ripe for the introduction of innovations. The thirteenth century had been a period of unparalleled commercial activity and of travel and discovery; a restless age when, in a widened mental horizon, the material resources of society seemed to have outstripped its moral control. The soil was further prepared by the mental vivacity, but especially by the astonishing physical energy of the Italians, as reflected in the art of the period; though it seems true to say that the colossal, the grandiose and the impassioned in the work of Michelangelo was directly inspired by the discovery of the ancient Roman marbles, yet his anatomy was drawn from life.[3] Add to

[1]Cf. SANDYS, J. E., *History of Classical Scholarship*, Cambridge, 1906, I, 614.

[2]Cf. SYMONDS, J. A., *The Renaissance in Italy*, London, 1903, Part I, Ch. I.

[3]Cf. KLACZKO, J., *Rome and the Renaissance*, Trans., Dennie, J., New York, 1926, p. 91.

all this that schools, studios and universities flourished and were the convenient channels through which the current flowed into, not only the material and esthetic, but also into the social, intellectual and moral life of the people, sweeping all before it.

The development of the Renaissance received its greatest impulse from its acceptance, at first unqualified, by the Church. All that was commendable in the new learning, as it was called, associated as it was with much that was not, was enthusiastically received, brought into the very sanctuary and even placed on the Pontifical throne. Churchmen of every rank were its avowed patrons and its most eminent exponents were given their bounteous patronage. In Popes Nicholas V, Pius II and Leo X, the new learning found its most zealous Papal adherents and propagators. The court of the former was a "workshop of erudition and a factory of translations."[1]

But once under way the Renaissance, as we know it historically, begins to bear a sinister aspect. The most renowned early Humanist, Vittorino da Feltre, embodied in himself all that was best in the movement, his life, his teaching and the tone of his school at Mantua being in complete accord with the demands of Christian doctrine and morality. But there came a time when the extremists among the Humanists became a sort of incubus on the Church. Humanists in general were employed in the courts and chanceries of Italy, ecclesiastical and civil, but above all at the Vatican, where at princely salaries they indited bulls and briefs in elegant Latin. Paul II, in his cooling humanistic ardor and in the interest of economy, rashly attempted to reduce their number and brought a storm of protest about his head, the moving spirit of which was Platina. The quarrel was inherited by Sixtus IV, himself a Humanist and second founder of the Vatican Library, (1475). As the Humanists, in their capacity as official poets, publicists and orators, wielded a power comparable to that of the modern press he found it prudent to heed their outcry. Platina was appointed curator of the Vaticana and the number of Papal scribes was fixed at seventy-two. The harmony thus established between the Papacy and the Humanists was to last, with varying concord, until the convocation of the Council of Trent.

From the reign of Paul II (d. 1464) the pagan element in the classical revival began definitely to assume the ascendency.

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[1]Cf. Symonds, *loc. cit.*, Part II.

Divergent views as to what was properly to be taken from the ancients as well as to the method to be followed, had divided the literati from the first. This is manifest in the opposite tendencies of Petrarch and Boccaccio, and each side of the controversy gained momentum as the controversy advanced. Petrarch seeks and abstracts from the pagan writers their ennobling and cultural content while Boccaccio is more impressed by paganism itself as displayed in these writings. With the advance of time these two distinct currents of thought became more obvious and unequivocal. The real Renaissance whose fruits, under the aegis of the Church, are preserved in our civilization was countered by the spurious, the pagan tendencies of which are crystallized in the doctrines of false Humanism. The steady advance of civilization had taught men to value at its true worth the intellectual grace and perfection of Greek and Latin culture; but with the enthusiasm of the Renaissance among certain of its geniuses, the old conquered spirit of dominating Roman paganism made a bid for its former supremacy, paralleling the vigorous Christian movement; and for a time its enticing worldly ideal seemed to prevail. Every department of life was affected by this anti-Christian perversion, the exaltation of intellectual pride, the excessive development of individuality, the denial of the very principle of authority and the complete absorption in the pleasures of this life to the neglect of that of the future.[1]

Since the true Renaissance, among its many benefactions, gave to the world an educational ideal that was to satisfy educators for the next four hundred years it was unfortunate that this promising beginning began so early to be directed to undesirable ends. At the outset, the ideal humanist education, as described by Vergerio in "De Ingenuis Moribus", was that of the Greco-Roman, the attainment of moral and intellectual distinction with a corresponding physical development, fitting a man, not only for scholarship but for the adornment of any walk of life, and brought into conformity with Christian ideals. But to the paganizing element of the fifteenth century the ideal had come to be the development of the "complete man," the independent and self sufficient individual, with literature as the basis of all learning and the human intellect the ultimate measure of truth.[2] This

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[1]Cf. PASTOR, L., *History of the Popes*, London, 1899, vol. I; BAUDRILLART, A., *The Catholic Church, the Renaissance and Protestantism*, London, 1908.

[2]Cf. WOODWARD, W. H., *Vittorino da Feltre and Other Humanist Educators*, Cambridge, 1897, p. 185.

was a wide departure from the traditional Christian practice of forming the intellect, the heart and the will of the individual for the service of God and his fellowman. And so baneful was the result that it soon became apparent that steps must be taken to thwart this tendency if an educational movement so fruitful and legitimate as the Renaissance was to be worthy of the minds it sought to improve.

Heretofore the prevailing concept of life, harmonizing with both reason and faith, had been that of the Scholastics, a transcendental and unworldly view in which literature found its rightful place as a means to an educational end. But an attempt was now made by the extreme Humanists to break with the more recent past and to throw back civilization a thousand years. Literature was to be, with them, the sole basis of education. The writings and culture of classic antiquity were to furnish a sufficient inspiration for conduct and to be the formative element of every branch of learning. This was a viewpoint essentially human, mundane and naturalistic. In the classics the extremists found what they sought, the praise of unrestrained pleasure, the incitement to every sensual enjoyment, the exaltation of literary art and fame, the worship of nature and of man. The supreme philosophical aim was the emancipation of the natural from the supernatural on the principle that the human intellect is the sole source of knowledge.[1]

The reaction to a saner philosophy did not get well under way until the Catholic counter reformation was initiated at the Council of Trent. Still, from the first indication of the trend that the new movement was taking, there were not wanting individuals who strove to stem the tide. Alarm was felt at once in high quarters and was openly expressed by some of the most prominent Humanists themselves. And, "there is evidence . . . of the bitterness with which the new learning was regarded in Florence by the Dominicans of Santa Maria Novella, which had lately found expression in the work of Giovanni Dominici who denounced the growing absorption of the intellect of his day in pagan thought and letters." Indeed, "this work (*Regola del Governo di Cura Familiare*) is the most important protest, in literary form, against the revival of ancient learning which has come down to us. Giovanni was Vicario of the convent of Santa

[1]Cf. Zybura, J. S., *Present Day Thinkers and the New Scholasticism*, St. Louis, 1926, Part III; *Catholic Encyclopedia*, Articles, "Humanism" and "Renaissance."

Maria Novella, and his book set the temper of the Dominicans for the next century."[1]

The "Regola" was written in the opening years of the fifteenth century, probably in 1405, by one who lived in Florence, the very centre of Humanism, and was himself a product of the Renaissance. In the course of an eventful career he had had ample opportunity to observe the baneful effects of the intellectual and moral revolution on the souls of men, and he speaks fearlessly of what he knows striving, as he was bound to do, to save the Faith in the hearts of men. As no very extensive information is readily available as to what might be expected of the "temper of the Dominicans," and of this one in particular, in a crisis of this nature, nor as to the full meaning and significance of this "most important protest," a more detailed study of both seems opportune.

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[1]WOODWARD, *loc. cit.*, p. 120, text and note.

# CHAPTER II

## BLESSED GIOVANNI DOMINICI, O.P.

Blessed Giovanni Dominici was born in Florence about the year 1356 of humble parents who formed his character in accordance with their own pious, sober and laborious existence. At the expense of formal schooling he early learned a trade for the purpose of increasing the family income, for he was only a boy when his father had been called in death. But he was accustomed to spend his leisure hours in prayer at the Dominican Church of Santa Maria Novella. From this his family soon came to understand that, though regretfully, they would have to let him follow his own inclination and the designs of God. Giovanni's excellent character and disposition were generally known and, as was to be expected, in his seventeenth year he applied for admission into the ranks of the Order of Preachers.

But there were, among others, two conditions that made him seem particularly unacceptable as a Dominican subject. His parents had not been able to advance his education beyond the merest rudiments of grammar, and from childhood he had had a defect in speech. So his request for admission to the novitiate was repeatedly refused but the rebuff only served as an additional stimulus to his constancy and perseverance. These qualities, as well as his obvious candor in pleading for acceptance by the reluctant fathers, won for him a friend in one of the most venerable religious of the convent whose judgment prevailed and who predicted that this youth possessed talents that would one day make him the mainstay of the Order, an ornament to his country and an illustrious champion of the Church. Giovanni was admitted in 1374.

At the age of eighteen Giovanni bravely faced the task of measuring up to the educational requirements of a Dominican novice. The educational ideal of this Order had grown out of the experience of St. Dominic in actual conflict with heresy in the Albigensian crusade. This experience taught the Saint that the future of the Church depended less upon the contemplative than upon the preacher, and that its growth and defense must begin with the teaching of the Word for, as St. Thomas later taught, the truths of the Incarnation were not meant primarily

to be contemplated but to be preached. "Euntes docete." St. Dominic realized that the apostle, while a man of prayer, must be prepared to meet knowledge with knowledge and error with truth; and that the true aim of all education is not merely the development of the individual but the service of mankind and the worship of God. Consequently, he made his priories the dispensing agents of all knowledge.

Since the chief active means of religious perfection for the Friars was intellectual and not manual labor, the first centres of their fullest display were naturally the universities. They are soon found as Doctors and Masters in their own convents and in the monasteries of other Orders and, more numerously, in the Cathedral Schools throughout Europe, enabling the Bishops to meet the bitter complaints of Honorius III, that the decrees of the Lateran Council with respect to clerical education were not being observed. Scarcely a generation ahead of Dominici there were in existence more than five hundred and sixty Dominican Schools embracing the world from Jerusalem to Dublin and from these there came forth illustrious figures in the realm of learning who not only won the highest honors that the university world could bestow, but blazed new paths of knowledge and rose to real leadership among the intellectuals.

The aspiring novice, besides showing probable signs of a religious vocation and an aptitude for study, must give evidence, in a rigid examination, of his proficiency in learning. The knowledge required, at present the same as for entrance to a secular seminary, is so far specified in the early Constitutions as to include "gramaticalia et tractatus," meaning at least a knowledge of language and of Latin literature with the accompanying subjects in the curriculum. It is laid down that the applicant must be ready to begin the study of Dialectic or Logic; and during his time or probation he finds that the rule, the guidance of his superiors and the life itself all converge to one point—study.

Giovanni, though practically illiterate, at once set himself the task of upholding these high traditions. His change of state seems to have induced a transformation in temperament, and this embarrassed and awkward boy of the people became a new man, compelling the respect and admiration of his associates for his charity, regularity and spirit of study. And such was his native capacity that, commencing with grammar and advancing through the long discipline to Scripture and Theology, with extensive readings from the Fathers and profane authors, he amassed a

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vast store or erudition without the aid of a teacher, being capable of understanding whatever he read.[1] So prodigious was his memory that he never forgot what he once learned, and in a short time he became one of the most learned men of his age, expert in Theology, Philosophy, Canon Law, Scripture and Mathematics. Toward the end of this period of study his defective speech was miraculously cured through the intercession of St. Catherine of Sienna.

Thus prepared, Dominici became a most powerful preacher and an ardent reformer. The Florentines were enthralled by his eloquence. During several years he gave the lenten courses in their city, preaching morning and evening; and often so great was the concourse of people that he was obliged to appear in the pulpit four and five times a day. He was singular in this, that he never quoted profane authors in his discourse as was the pedantic and novel custom of his time. This was an age of general religious indifference owing principally to the Western Schism and to the ravages of the Black Death. From the latter cause seventy-seven religious died within a few months in the convent of Santa Maria Novella, leaving the rest in dismay and confusion; and to restore religion became Dominici's consuming desire. Young men, attracted by the force of his eloquence, entered religious Orders by the thousands. To enlarge the scope of his reform, the Master General, Blessed Raymond of Capua, made him Provincial of the Roman Province. Under him religious life was marvellously restored and the Order experienced a rebirth in Italy. Dominici's successes as a preacher were repeated throughout the Italian peninsula, notably in Rome, Lucca, Pisa and Venice. In the latter place the reform was inaugurated by the founding of the convent of Corpus Domini, in which his own mother died a Dominican nun. But his zeal made enemies for him in Venice, where he had already spent five years, and in 1399 Dominici returned to Florence.

Santa Maria Novella once more became the scene of his activities. The accommodations having become insufficient for the

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[1]Having been taunted by Salutati with not being a Rhetorician he replies in the *Lucula Noctis;* "Ego quidem fateor in consciencia vera, teste Spiritu Sancto, non solum me non esse rethorem, sed nunquam gramaticam sub preceptore vidisse; nullas gramaticorum regulas legi, Donatum non didici, nominum verborumque differencias penitus ignoro, et solo exercicio formas, ut possum, quas studui per memetipsum, ethnicos et catholicos antiquos et modernos metris et prosa currentes loquor imitatus doctorum." (*sic*). From the text by COULON, R., *Lucula Noctis B. Giov. Dom.*, Paris, 1908, p. 369.

harvest he had gathered, he presently founded the convent of St. Peter Martyr. Still having in mind the restoration of strict observance, he established the next foundation at Fiesole, on a hill outside the city in 1405, under the title of St. Dominic. This convent absorbed his entire interest and in it he expressed his ideals to the full. Here on the opening day Dominici gave the habit to the future Archbishop of Florence, St. Antoninus, then sixteen years of age. Here, too, a Dominican trait admirably expressed in his own religious formation bore abundant fruit. Art must take its place with the written and spoken word as an instrument for the diffusion of truth; and a Dominican with pallette and brush in hand was considered by Dominici in no way remiss in his vocation. In his own student days and later his leisure hours had been spent in this way and manuscripts, not without artistic merit, illuminated by him are still extant. The nuns of Corpus Domini in Venice occupied themselves in painting and illuminating, and in their designs received the benefit of his advice by letter. He even offered to give the finishing touches to their work himself. Through his influence these pursuits received their highest development in the Order. And now there came to Fiesole two young religious who were received as angels from heaven; Fra Angelico, destined to lasting fame in the world of art, and his brother, Fra Benedetto, the foremost miniaturist of his time.

The Studium, or University of Florence, having been granted a Papal charter in 1339, was formally opened in 1342 by Angelo Acciaiuoli, Archbishop of Florence and a Dominican. The College of Doctors acknowledged Dominici's scholarship and influence by electing him to their membership. He undertook to lecture for three years on the Epistles of St. Paul. The highest authorities of the Republic were involved in this transaction, and in the keen competition among the universities of Italy to secure the most renowned professors they decided to make certain of retaining him. Consequently, Collucio Salutati, Chancellor of Florence, whose championship of the poets was later to draw forth the *Lucula Noctis*, drew up a letter to the Master General, June 2, 1403, in which the latter is besought to use his authority to enjoin obedience upon Dominici to remain in Florence during those three years, and to command that under no pretext was he to leave the city without permission from the Seigniory and from the university. Nine months later, to make assurance doubly sure, a similar document was forwarded to the Pope. In this it

is set forth that the continued residence of Dominici at Florence is imperative if the authorities are to be able to fulfill their official duty in safeguarding public morals, and they humbly pray His Holiness to confirm the choice of the officers of the Studium and to command that Dominici be not removed from Florence under any pretext or by any authority whatsoever without express permission of the Holy See.[1]

It was during this period that Dominici wrote a number of works in Latin and in Italian. Reference to a few typical compositions will serve to illustrate his intellectual interests and his mentality. Those in Latin are for the most part redactions of sermons and lectures delivered in various places and circumstances as, Lectures on Ecclesiastes, given at Venice; Lectures on the Canticle of Canticles; a diffuse commentary on the first nineteen chapters of St. Matthew; the sermons of three lenten courses delivered at Florence; sermons on the Psalms, on St. Paul to the Romans and on other parts of the New Testament. He wrote tracts on the Blessed Sacrament and on the Immaculate Conception and a life of Blessed Marcolinus. His *Lucula Noctis*, already referred to, is a polemic addressed to Collucio Salutati, a distinguished Humanist of Florence, and is a protest against the immoderate use of the pagan classics by scholars to the detriment of Christian Standards of life.

Though Dominici wrote indifferent Latin, Italian philologists are very appreciative of the literary excellence of his vernacular writings. The most outstanding among these are the "Regola" and a work entitled *Dell' Amore di Carità*, both written for Bartolomea degli Alberti. Of the latter St. Antoninus justly says, and Salvi concurs, "nec simile in vulgari reperitur." Beautifully illuminated MSS. of this treatise abound in the libraries of Italy. It has had four printings between 1513 and 1595 and one as late as 1615. There are also among the Italian works two Florentine lenten courses of sermons, a translation of St. Jerome's letter to Laeta on education and a copious correspondence.[2]

It would now seem that the work of a lifetime had been accomplished. Fra Giovanni had brought about the renovation of

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[1]For text of these letters Cf. SALVI, D., *Regola del Governo di Cura Familiare dal B. Giovanni Dominici*, Florence, 1860, p. 237 and 238.

[2]Cf. Quétif-Echard, *Scriptores Ordinis Praedicatorum*, Paris, 1719, Tomus I, p. 769 for a complete list of Dominici's works under twenty titles. The *Amore di Carità* seems to have been written for the same person as the "Regola" and not for the community of Corpus Domini as there stated. Cf. SALVI, *loc. cit.*, p. LXX.

religious life in the Provinces of Lombardy, Rome and the Kingdom of Sicily. Numerous new foundations had been made for his Order. So thorough was the reformation of morals wherever he had preached that St. Vincent Ferrer deemed it futile to follow him. Boniface IX called upon him to preach a crusade against the Turks, but due to the confusion of the Western Schism the project never materialized. His principal writings had been given to the public. In the retirement which he coveted at Fiesole Dominici might now expect a surcease of labor. But this was not to be, for Innocent VII had just died in Rome, November 5, 1406.

The death of this Pontiff seemed to offer an opportunity to end the schism, and Dominici came to Florence from his retreat to lay his views before the Seigniory, and to suggest that the Republic should send an embassy to Rome to promote such measures among the cardinals as might seem proper in the premises. They at once dispatched Dominici. The cardinals, each of whom was solemnly pledged to resign from the Pontificate should that be necessary in the interest of peace, had already elected Gregory XII who freely ratified this pledge. The Florentine Ambassador was given audience in full consistory and he boldly reminded the Pope of the expectation arising therefrom. The Pontiff, sensing the ambiguity of his position, wrote to his rival, Peter de Luna, at Marseilles offering to resign if he would do likewise. Peter replied in kind.

Gregory's two predecessors, Boniface IX and Innocent VII, had passed stormy pontificates in contention with Peter de Luna, the anti-pope known as Benedict XIII, and dying, in turn had left matters much as they found them. Less now than ever did the Papal pretender show any disposition to drop his claims. Under these circumstances Gregory was not convinced that the good of the Church required his immediate resignation, so loudly demanded. On the contrary, he proceeded to make his position more secure by creating four cardinals of whom Dominici, as Cardinal Priest of St. Sixtus, was one. Earlier, and despite his protest, he had been appointed Archbishop of Ragusa, a See he never personally administered since he was not allowed to live there; and he absolutely refused episcopal consecration. The Pope had known Dominici, the Cardinal of Ragusa, as he was now called, from the time of his sojurn in Venice, and in the present crisis regarded his coming as providential. He forbade the cardinal to leave his court, retaining him as his Secretary of State and personal adviser.

The indignation of the Florentines knew no bounds. The Seigniory and the people, led by agitators and true to the spirit of the times, vented their spleen in calumny and detraction. They accused the Cardinal of ambition, treachery and hypocrisy. Poggio, a Papal Secretary under eight popes, while rendering splendid testimony to his many merits and to his powerful influence for good, gives him a place among his solemn hypocrites. Yet, he states that Dominic found the Pope most obdurate, that he incurred the Pope's odium by persistently urging him to resign and that he was forced to accept the proffered dignities under threat of excommunication for refusal.[1] But as, in former days, extravagant plaudits did not sway him from the path of duty, neither could the present enmity. His own justification was that his present position which, to use his own words, he "accepted as did Christ the Crown of Thorns," enabled him the better to advance the cause of pacification to which he had devoted his very life; and there seems no reason to doubt the sincerity of this protestation.

Gregory now appointed the Cardinal of Ragusa his Legate in Germany and Flanders with the special mission of discussing with the Emperor Sigismund ways and means of ending the schism. On his return from the North, his enemies tried to poison him at Udine and brought him to the verge of death. In the meantime, a number of Gregory's disaffected Cardinals joined forces with their peers in Benedict's party and withdrew to Pisa where they proceeded to elect yet another Pope, styled Alexander V, and when he died they replaced him by John XXIII. An astonished world saw three contending General Councils called while the heavens reverberated with fulminations, from all three Papal claimants, of mutual excommunication.

At length, December 9, 1413, through the influence of Sigismund, the Council of Constance was convened, John bestowing his presence and what authority he had as the condition of his adherence. Gregory and Benedict were represented and the interests of all were safeguarded by the Emperor. John soon found himself under impeachment for sundry crimes and misdemeanors and presently absconded. He was deposed by the Council, May 29, 1415, and eventually submitted a formal renunciation of his claims. Benedict likewise fled and was deposed. Gregory's chief arguments against resignation were now removed and Dominici earnestly renewed his appeals, this time successfully.

[1]Cf. Salvi, *loc. cit.*, p. CXXXIII, for text of *Pogii Dialogus in Hypocritas.*

The Cardinal of Ragusa, as Papal Legate, now reconvened the Council in the name of Gregory XII. The Papal Plenipotentiary, Malatesta, presented the Pope's formal resignation which the Council accepted July 4, 1415. Dominici now declined to retain his office and dignities as having come from one who ceased to be Pope, and dramatically laying aside his insignia, seated himself among the Bishops. But by the unanimous consent and authority of the Council they were at once restored to him. This was well for Gregory, since the Cardinal was in a better position to carry out the promises repeatedly made to him in the event of his resignation, that he would obtain for him every consideration from the assembled Fathers. Gregory, now Cardinal Corraro, was appointed Cardinal Bishop of Porto, permanent Legate in the Marches of Ancona and dean of the College of Cardinals, ranking next to the Pope. He died in 1417 and Christendom holds him in grateful remembrance for the great sacrifice he had made that the schism might cease. The Papal throne was now vacant and, in the electoral session of the Council, Dominici is said to have received several votes for the Papacy, but Oddo Colonna was elected Supreme Pontiff, Martin V, November 11, 1417.

Dominici had now finished the work to which he had dedicated himself. He had used his influence in every legitimate way to bring about Gregory's abdication after having concerted with Sigismund on the course to be followed, and he had successfully championed his august patron before the Council of Constance. But at this Council several decrees had just been promulgated for the extinction of heresy in Bohemia and Hungary and, at the suggestion of Sigismund, Martin V entrusted this difficult mission to the Cardinal, making him, at the same time, Apostolic Legate in those countries. Before setting out on this business Dominici learned of the serious illness of his mother whom he was never to see again, and he addressed a last long letter to "Sister Paula, My Mother." The Council's decrees he reported to the Pope and Emperor to be impossible of pacific enforcement and, while awaiting further instructions, went on to Hungary from Bohemia, where he preached with great success to the people of Buda.

Here, on June 10, 1419, Blessed Giovanni Dominici, Cardinal of Ragusa, brought his earthly career to a close. Imparting the Papal Benediction to his entourage, he piously gave his soul to God in the sixty-third year of his age and the eleventh of his cardinalate. His will was drawn in favor of his church at Ragusa,

but valuable Greek MSS. of the New Testament he left at Basle. These are known to have been later used by Luther and Erasmus. There being no Dominican Church at Buda, he was buried with great solemnity among the Augustine Fathers in the Church of St. Paul the Hermit. There his remains rested until the Turks desecrated his tomb, but the public veneration paid to him, and solemnly approved by Gregory XVI, has continued to the present day.

Dominici was rather tall in stature with a modest though dignified bearing somewhat emphasized by the conservatism of his dress and deportment, for he never laid aside the habit of his Order. The peaceful expression he habitually wore on a rather full face and a penetrating glance of the eye indicated both his warmth of heart and the keenness of his intellect. Though severe in castigating vice, he was of a mild and cordial temperament, always ready to aid the unfortunate, and he was indefatigable in prayer and good works. "The quality of his genius," says St. Antoninus, his biographer, "is sufficiently shown by his writings." Leonardo Bruno, chief Papal Secretary while Dominici was Secretary of State, esteemed this "most illustrious man, eminent for science and eloquence" especially "for the excellence of his virtues."[1] His native city claimed him as one of its illustrious men.[2] On his monument in the convent of St. Dominic at Fiesole the inscription reads:—

"BEATUS JOANNIS DOMINICUS DE FLORENTIA
ARCHIEP. RAGUSINUS ET PRESBYTER CARDINALIS
REGULARIS VITAE IN ITALIA REPARATOR
ET CAENOBII HUJUS FUNDATOR"

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[1]Cf. Salvi, *loc. cit.*, p. CXXXII, for text of Bruno's letter.
[2]*Ibidem*, p. LV, for Verini's verses on this topic.

# CHAPTER III

## THE "REGOLA"

In the year 1400 the Republic of Florence was convulsed by one of its many civic conspiracies the leader of which was found to be Antonio degli Alberti who, with all his male relatives of eighteen years of age or over, was banished beyond three hundred miles of Florence in addition to having been condemned to pay heavy fines and to suffer partial confiscation of his extensive properties. Bartolomea degli Alberti, his wife and the daughter of an illustrious Florentine, Tommaso degli Albizzi, was left at home to manage the family fortunes and to care for four young children, a boy, who was later to die in exile in his eighteenth year, and three girls. This estimable and cultured matron had been for some time under the spiritual direction of Giovanni Dominici. His edifying letters to her and the tract, *Dell' Amore di Carità*, written for her, display her sincerity and the depth of her mind. In her present distress she asked Dominici for guidance in the care of her family and the reply, addressed to a "quasi vedova," forms what is known as the *Regola del Governo di Cura Familiare*.

A few years later Dominici wrote a second educational treatise, usually associated with this one by writers in the History of Education, which he forwarded to Collucio Salutati, an eminent Florentine Humanist. The *Lucula Noctis*, as this work is called, is written in Latin and is a rather vehement protest against the many evils arising from the seductive charms of the false Renaissance and a plea for the protection of youthful minds from perversion by the misuse of classical literature. The same moral tone runs through both these treatises, though the scope of the "Regola" is widened to embrace, not only education, but all the relations of life. The author does not hold out for an unqualified condemnation of the classics, for he was himself a Humanist, and even tried his hand with some success at writing Latin poetry; but he insisted that education and all departments of life be governed by the maxims of the Gospel and not by mythology, and that whatever in the ancient authors was inimical to religion and morality must be inexorably eschewed, especially in the education of youth. Both works are essentially religious and form

part of Dominici's lifelong struggle for the restoration of faith and morals among the populace.

The *Regola del Governo di Cura Familiare* is divided into a prologue and four parts. The tenor and scope of the entire treatise are indicated by the nature of the author's replies to the four specific questions of his correspondent. These replies concern the governance of the soul with its faculties, the body and its senses, earthly possessions and children. Bartolomea is told in a book corresponding to each question that these are held from God as divine merchandise and that all men are accountable to Him for the use made of this fourfold inheritance. In the several markets where men must trade different securities are to be had. In hell, justice alone reigns and the securities bought there are despair, blind error and blasphemy. In purgatory, the traffic is in grace, penance and future glory. In heaven is obtained the fruition of the Beatific Vision, the negotiated bonds of which are peace and liberty. But in the world, under the sway of charity, men are administrators for God of our four worldly talents, the soul, the body, riches and children. These talents must not be neglected or buried, but must be made to fructify in God for His Glory and for the attainment of true human happiness. So runs Dominici's thesis for the entire treatise, but the admirable doctrine of the first three books must be reluctantly set aside for the detailed consideration of the fourth which concerns the education of children.

In the prologue to the five chapters of this fourth book Dominici lays down his general doctrine for the care of children. His first and fundamental principle is that it is the duty of parents to bring up their children in the fear and love of God. Four other educational objectives follow in the pursuit of which the child is to be properly motivated with reference to his parents, to himself, to the state and to adversities. But so important is the first, that to it these other four may be reduced, "without which no condition, action, speech or thought is praiseworthy." God will hold parents to a strict account for the welfare of their children. In the discharge of their grave duty of providing them with a Christian education the foremost and all pervading influence is that of the home. Every other agency must take second place. In this quintuplex relation of the child to life Dominici discovers and discusses more than forty details that enter into the educational process, the doctrine and principles of whose treatment may be conveniently grouped under six head-

ings in the following order, namely, home training, studies, physical development, vocational and manual training, civic training and moral and religious training.

The active character formation of children is to begin on the day they first open their eyes; and they are to imbibe lessons of virtue with their mother's milk. The influence of prenatal factors is even suggested. For their early Christian instruction the use of edifying pictures is advised; later when they are able to talk oral lessons are to be given; and when they have learned to read they are to be introduced to the Scriptures. Care must be taken to dress them modestly so that their characters may be free from vanity and sensuality; and at all times they are to be taught piety and reverence through the careful speech and conduct of their elders. Habit formation is to be the active concern of the parents. The children must learn to submit to and to be disciplined by parental authority, and to conduct themselves toward their parents and elders with courtesy and honor. They must be kept in dependence on their parents in temporals and made to live the community life of the family. Parents must teach their children not to forfeit their liberty through being overcome by worldliness and by being in debt; how to be always self-controlled; and they must instruct and guide them in choosing a state in life, allowing always absolute freedom of choice in this regard on the part of the children. They must also bring up their children to be good citizens, impartial in public service, ready to defend the state with the sword, by word and by prayer; and so that each one may occupy his own useful place in the commonwealth, each is to learn some manual art or trade. Lastly, in poverty, sickness and death, the main adversities of life, children must know how to be industrious, patient and always prepared to suffer, if need be, with fortitude. The ideal which Dominici sketches is that of the honorable and courteous Christian citizen, endowed with piety, knowledge, good health and self-control, free and unworldly, contented with his chosen state in life, dutiful and charitable in domestic and civil relations, strong in the defense of justice and in the endurance of adversity.

There are several agencies specially adapted to the carrying out of this broad program of parental education which Dominici now passes in detailed review, the first considered being studies. As early as the child is capable of profiting by it he is to be introduced to the school curriculum; and it is important that the moral standard of the home should be reproduced in the school. There-

fore, the school must be carefully chosen, or the tutor if one is employed. The content, the method and the moral tone of the instruction given must be at all times subject to the careful supervision of the parents and any ill effects caused by the school and its environment must be counteracted in the home, lest the result of early training be lost through pernicious studies or by association with bad companions. All learning must be based on the teachings of Scripture and on Christian morality. Here the author vehemently protests against the current tendency on the part of some Humanists to expose the minds of the young to the undesirable features of pagan literature.

Corporal welfare is essential if children are not to deteriorate both physically and morally. Their exuberant physical energy should be absorbed in games and in running and jumping contests, but under the supervision of the parents in order that they may be prevented from cheating, gambling or indulging in merely sensual pursuits. As a recreational activity and also as a training in practical affairs they may be given charge of some little pleasant tasks at which they may spend their leisure hours. They are to be given the greatest freedom to express themselves in supervised play, yet the parents must take occasion to teach them to be fair and just, to avoid quarrels and to be ready to forgive injuries. In this connection the author advocates the inculcation of self-control so that through life they will not be swayed from their ordinary course by daily misadventures of false fear.

Since a properly organized community should have a sufficient number of qualified workers in the arts and trades, it is desirable that each child should learn one such art or trade best suited to his nature and capacity. While this is useful as technical training and as a means of livelihood in case of a reversal of fortune, it also makes for the welfare of the state in providing useful members of society under all circumstances. The pursuits recommended range from woolcarding and catering to school teaching and the study of philosophy. As to special vocations, should the child show inclinations for public life or for the religious, legal or military professions, he must be fully informed as to the nature and requirements of these. The same applies to the two states of life, celibacy and matrimony, and in every case there must be allowed absolute freedom of choice.

With regard to civic training Dominici's treatise is distinctive among many of its kind in this, that it insists upon active training in the exercise of justice and liberty, both personal and political,

and upon the necessity of loving and striving for the good of the Republic. Children are to be taught when young to make impartial judgments in the family circle, and they are to be reprimanded or punished if they allow themselves to be swayed therein by gifts or affection rather than duty or justice, as so many do to the ruination of the state. Neither must they take sides with contending political factions, but at all times they must be loyal citizens with only the public good at heart. Their services must be freely available to the state and they must be eager in the defense of liberty. They are reprehensible who presume to occupy high offices in the state with minds untrained by the study of grammar, history and law, to the confusion of public business and of justice.

In the capacity of a religious, a preacher, a moralist and Preceptor of Florence, Dominici had most at heart the regulation of morals and the salvation of souls. And so for him the only sure basis of all education is religion and morality, the love of God without which all else is futile. But this is also essential for personal happiness for the good of one's neighbor and of the state. Therefore, the first words the child learns to speak should be his prayers, and nothing unbecoming should ever enter his life, especially in the home, through any unworthy language and conduct on the part of his elders, or through contact with bad companions. Sin, debts, disordinate affections and worldliness in dress and conduct are to be guarded against as destructive of personal liberty. Let the children be taught to use earthly goods with moderation, and to pray for the welfare of their neighbors and for the good of the state.

Thus the author qualifies as an educator. He was not a pedagogue in the sense that he ever formally taught children, devised curricula or concerned himself with the maintenance of scholarly standards. Neither did it enter his mind to lay down an intellectual program; if his principles were followed, that could be safely left to others. Even the controlled use of the ancient classics, against the abuse of which he so vigorously contended, he held to be useful as a means to an end, though not, as some of his contemporaries held, an end in itself. Dominici simply meant to outline a definite practical method of educating youth in accordance with a Christian moral standard; and within his outline are to be found all the essential elements of the only education worthy of the name.

Dominici well knew that, if coupled with irreverence toward

God, disrespect for parental and public authority and a lack of honor and self-control, even the best informed intellect is not conducive to either private or public happiness. With the required knowledge must be associated restrained and disciplined emotions, true and worthy motives of thought and conduct, sincere patriotism, profound religious feeling and pure morality. Such is Dominici's doctrine on the fundamental aims of Christian education which alone leads to human well-being. In opposition to the tendency of certain extreme Humanists to foster un-Christian educational ideals which from their very nature could be attained only by the few, Dominici advocates an educational plan of general utility and an ideal attainable by all classes. His methods and principles are characterized by moderation and common sense and are designed to promote the spiritual and temporal welfare of youth by teaching them to act the part of reasonable men with contentment and security in every walk of life without, at the same time, jeopardizing their eternal happiness.

# PART II

## ON THE EDUCATION OF CHILDREN

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| CHAPTER I EDUCATION WITH REGARD TO GOD | I. EARLY TRAINING | 1. Home Training<br>2. Schools and Teachers<br>3. Studies |
| | II. PERSONALITY | 1. Dress<br>2. Character<br>3. Habits |
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# ON THE EDUCATION OF CHILDREN

*Regola del Governo di Cura Familiare*

*PARTE QUARTA*

## PROLOGUE

I come to the fourth question, which concerns the proper guidance of your children to their intended destiny, not knowing what it may be, it being known only to God. As a matter of fact, the God of Glory has predestined each one of them to a certain end without taking away their free will, and it is His Will that the parents should be their directors during the years of childhood, and that afterwards they should remain under their own direction. You shall have five considerations according to the five ends that may legitimately be pursued. Firstly, to educate them with regard to God, secondly, with regard to their father and to you their mother; thirdly, with regard to themselves; fourthly, with regard to the state, and fifthly, with regard to adversity. To the first may be reduced the other four, without which no condition, action, speech or thought is praiseworthy.

## CHAPTER I

### EDUCATION WITH REGARD TO GOD

With regard to the first consideration, since true love joins one to God and false love causes a dangerous separation, in as much as tender age will be capable of it, strive to make them lovers of the Sovereign Good; and you will observe five directions. If you desire others more perfect you may read the epistles of St. Jerome, especially the one, *To Electa on the Education of Her Daughter.*[1]

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[1]*Ad Laetam de institutione filiae;* Cf. *Nicene and Post Nicene Fathers,* vol. VI, p. 195; *Patrologia latina,* Migne, vol. 22, St. Jerome, vol. I. *Alecta,* but not Electa, is read in some of the ancient MSS. Dominici gave out an Italian translation of this letter.

## I

1. *Home Training.* The first regulation is to have pictures of saintly children or young virgins in the home, in which your child, still in swaddling clothes, may take delight and thereby may be gladdened by acts and signs pleasing to childhood. And what I say of pictures applies also to statues. It is well to have the Virgin Mary with the Child in arms, with a little bird or apple in His hand. There should be a good representation of Jesus nursing, sleeping in His Mother's lap or standing courteously before Her while they look at each other. So let the child see himself mirrored in the Holy Baptist clothed in camel's skin, a little child who enters the desert, plays with the birds, sucks the honeyed flowers and sleeps on the ground. It will not be amiss if he should see Jesus and the Baptist, Jesus and the boy Evangelist pictured together; the slaughtered Innocents, so that he may learn the fear of weapons and of armed men. Thus it is desirable to bring up little girls in the contemplation of the eleven thousand Virgins as they discourse, pray and suffer.[1] I should like them to see Agnes with her little fat lamb, Cecilia crowned with roses, Elizabeth with roses in her cloak, Catherine and her wheel with other such representations as may give them with their milk love of virginity, a longing for Christ, a hatred of sin; make them despise vanity, avoid bad company and begin through the consideration of the saints the contemplation of the Supreme Saint of Saints. For this reason you should know that representations of the angels and saints are permitted and intended for the instruction of the unlearned. Creatures are books of revelation, the understanding and contemplation of which lead to a knowledge of the Supreme Good. But the revealed Scriptures are principally for the more advanced, in which is found all truth, uncreated and created, of which the mind is capable, wholly relishing food for the present life.

In this first mirror let your children be reflected as they open their eyes; in the second as they learn to speak and in the third, when they are able to read. And if you do not wish, or cannot make of such pictures a sort of temple in the house, having a nurse, let the children be brought together frequently in the church, at a time when there is no crowd, nor the Office being said, so that their minds may not be distracted by the crowd of

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[1]St. Ursula and her companions; Cf. *Catholic Encyclopedia*, article, "Ursula."

people nor their chatter disturb the Divine Office. I advise you if you have paintings made in the house for this purpose to refrain from having gold and silver decorations so as not to make them idolators rather than Christians; since, seeing that more candles are lighted, more heads uncovered and more reverences made before the gilded figures and those adorned with precious stones than before those blackened with age, they may only understand that honor is being given to the gold and jewels, and not to the figures or, more properly, to the personages represented by the same.

2. *Schools and Teachers.* Since I have already made mention of writings it should be seen to without fail that boys be taught to read as righteously as possible. The world being as it is, you will place a boy in great danger if you send him to learn with religious or clerics. They are such that little will be learned among them. Formerly good children grew up with them and they became good men. Now everything is earth producing forage for horses, fire and other things. If you send a boy to the common school where a multitude of wicked, dissolute persons assemble, facile in evil or difficult to control, I fear lest he lose in one year the accomplishment of seven. And as for having a tutor there are very many doubts and difficulties. Be solicitous in either case to fortify the child when he returns home should he have wrongly imitated the tutor or others so that through you he may remain free from the poison placed before him, to which he is inclined by corrupt nature, prone to evil because of the stain of inherited original sin. Do not be too gentle in chastising him when he offends God, whatever age he may be, nor yet so severe that you make him avoid you. And be in the habit of rewarding him when he does well so that he may be incited to do better through love of new shoes, a new inkstand, a slate or other things of which he may have need or that please him. All labor desires to be rewarded and a child loves gifts and presents.

3. *Studies.* I am mindful that our forefathers saw the light in the teaching of youth, but moderns have become blind, letting children grow up outside the Faith. The first thing they taught was the Psalter and Christian Doctrine and, if they brought the child still further, they gave him the morality of Cato, the Fables of Aesop, the principles of Boethius, the real science of Prospero taken from St. Augustine, the philosophy of "Eva

columba" or "Tres leo naturas" with some Scripture in verse from the "Aethiopum terras," with similar books from which no one was taught to do wrong.[1] But the children of this present age are brought up so that renegade nature is enfeebled in the lap of infidelity, in the midst of reprehensible acts, already soliciting impotent nature to sin; and are taught every infamous evil that can be imagined in the study of all of Ovid, his letters, his *De Arte Amandi*, his most meretricious and carnal writings. Thus they pass through Virgil, the tragedies and other works, teaching them more to love according to the flesh than showing them good morals. And what is worse, these tender minds are filled with the methods of making sacrifices to false gods and with great reverence, hearing of their false miracles and foolish transformations, rather becoming pagans than Christians, and rather calling God Jupiter, Saturn, Venus, or Cybele than the Supreme Father, Son and Holy Ghost. From this it follows that the true Faith is disparaged, irreverence shown to God, the truth unknown and the foundations laid for sin. Moreover, more study is done by old seculars and false regulars in paganism than in Christianity, and this is plainly to be seen in those so-called preachers who give of the treasure which they have in their hearts; through whose discourse flit philosophers and poets with their fables, and truth is not supported with an understanding of Scripture. For how long do you think Jews, Turks or Saracens would permit even the long established in their error to read the life of Christ and of His Saints, not to mention their children whose fresh memory disposes them for the future? They do not wish that these subjects be even mentioned among them. All this comes from the poisonous malice of the ancient serpent who does not wish to lose pagans or Jews, but to gain as many Christians as he can by causing many of them to die outside the true Faith. Therefore take care not to make infidels of your children but believers. Let them read in Holy Scripture what they can and are able to understand and leave the rest aside. For that you will be despised by the world as a simpleton but you will be commended by the angels.

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[1]The reference is to elementary text books in verse popularly known by their opening words. The *Dittochaeum* by Prudentius opened with the line; "Eva columba fuit, tunc candida, nigra deinde," and the *Ecloga* by Theodulus began with "Aethiopum terras iam fervida torruit aestas." Cf. SALVI, *Regola del Governo di Cura Familiare*, p. 206.

## II

1. *Dress.* The second regulation concerns clothing. As we read in ancient history the clothing of Christians differentiated them from other people, because not only with the tongue and the heart must the perfect Catholic Faith be professed, but with every manifestation, as is done by other nations. And I believe that once Christian garments were of common cloth, long and free from all vanity, as is proper for religious people such as were our forefathers in the early times of the Chusch. Now I well know that even if you wished to bring your children back to primitive Christian customs you would not be able to do so. Yet, in following the most honest usage of the country, be careful that clothing does not distract the minds of your children from the True God. Therefore, leave aside everything that attracts them superfluously as silver, gold, jewels, embroideries, medallions, stamped cloth and other vanities. Dress them in modest colors, with the proper cut and without too many changes; and observe this for the girls as well as for the boys, all the more so since the former on account of their less perfect nature are all the more desirous therein. It may easily happen that you will find them discontented and hear them complaining about this, observing that they are not dressed as are their equals, and they will be encouraged in this by their neighbors, acquaintances and companions. Find occasion prudently to persuade them and, with examples from the saints which they can understand and other kind words, make them contented. This age is like soft wax that takes whatever imprint is put upon it, and if from swaddling clothes and the cradle you raise them in decent attire they will the better submit to such a reasonable desire. But it is proper for the father, the mother, the nurse and every one living in the house to dress in such a manner as to show the example and the way; because certainly experience teaches that every child is content with the customs of his own people. The peasant woman does not covet a crown of pearls although she sees it on the head of a countess and, in her station, she thinks herself as well adorned with a necklace of fish-eyes or pieces of oyster shell, called mother of pearl, as the lady in her real pearls and fine rubies. Customs become second nature and association with one's own makes the human race content with them and with the usages they have imbibed with their mother's milk.

2. *Disposition and Character.* Since the God of Glory disposes all things according to His Will and our merits and demerits, from the very beginning you will be able to see why your child becomes good or bad, vain or truly temperate. We may say that parents establish their children three times. First in the flesh through generation, then in God through regeneration in the Faith, and lastly in the way of life when they begin to have some understanding.

If the first planting is accompanied with the honest intention to engender through God and to bring up for God, in as much as this is humanly possible, be assured that the offspring will be good and will produce good fruit, being pleasing and acceptable to God. But doing the contrary, allowing oneself to be conquered by worldliness and to have the intention of bringing up children to make them great in the world, to be dreaded, to take vengeance or indeed to leave them rich in a last will, when one's mind should be wholly occupied with eternal life, it follows that a plant so set out in the contumely of God is placed in poor soil, watered with putrid water, grows badly and does not produce good fruit. Adam was taken from the earth, Eve from the flesh or rather from the bone of man, for that reason the woman was more frail than the man and farther from the natural end which lies in the contemplation of intellectual truth. Holy Scripture sufficientlv demonstrates this truth, narrating that those born either of good parents or of parents advanced in years have always been good and better than the others, as can be noted of Holy Isaac, Samson, Joseph, Benjamin, the Virgin Mary, John the Baptist, Nicholas, Dominic and many others who exemplify the said rule and show that good children may be had by those who wish for them.[1]

As to spiritual regeneration, when you give this foundation to your child, be yourself, and also his father, devout in the Faith and having confessed your sins remain as much as possible in prayer and try to make yourselves acceptable to the True God.

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[1]Three short passages expressing theological opinions not consonant with doctrine more clearly defined since the fifteenth century are here omitted from the translation in the places indicated. The original text is given in this and the two following notes.

"Nel secondo piantare penso si dia più grazia, e per lo simile miglior fede a uno nel battesmo che a un altro, secondo la cagione ne danno i genitori mandandolo al sacramento, dove e quando non si stima del battizzato nessuno atto virtuoso, il quale non v'è, ma solo quello del padre, madre e patrini, nella fede del quale receve grazia e salvasi: e questo è singular dono fra gli altri doni divini, che sanza atto di propria voluntà infunda grazia nella mente di chi non la cerca, cognosce, o veramente domanda."

If you are such, you will not seek pomp in the baptism, many gilded vestments, banners and streamers and gold embroidered mantles. A crowd of relatives and multitudes of sinful companions will be set aside; and you will invite several devoted men and women, clothed in humble garments, choosing one or more sponsors who have faith for themselves and for others.[1] Rather, consider through whose merits the most Just God pardons original sin in baptism for a child whose father and mother seek vanities, honors, influential god-parents or other evils, and the god-parents are infamous and public sinners, and the little child is incapable of a voluntary act.[2] So be solicitous that your child be baptized in such circumstances that he may receive grace such as is the effect of the sacrament, and receive it strongly and abundantly, and you will see the wonderful effects of its operation.[3]

3. *Habits.* A child is established in the habits of life, or even the affections when he begins to learn the use and direction of his own will. If he begins by using, or taking pleasure in gold cloth, fancy garments, stamped shoes, short waist-coats, tight and fine-knit hose, fair and well groomed hair, many amusements, vain talking, deceptions, love of quarrels and similar bad beginnings, you have put the worm of sin in his food. And do not be surprised if it gnaws and makes the wound worse than it would be from nature alone and the culprit becomes consumed with an evil fire that cannot be extinguished with the water of threats and blows. And therefore, that which you wish him to be when he grows up accustom him to as a child. A dog used to the butcher shop does not become a good hunter, and a greyhound nourished on domestic food does not catch hares, and a falcon fed to satiety, even with fresh eggs, does not become a good bird hunter. You will give the initiative, nature the increase, and the child himself when he is grown will attain the end.

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[1] "Io dubito assai molti piccolini sono battezzati, i quali solo ricevono il sacramento e non la grazia del sacramento; come dicono i Dottori d'un grande si va a battezzare sanza contrizione di peccati e fuor della divozion della fede."

[2] "Or che meraviglia è se non ha differenzia da' fanciulli cristiani a' pagani, poi che più grazia non ha l'un che l'altro. Battesmo recevuto fittamente non salva, ma dispone a salvazione."

[3] Laws were several times passed by the City of Florence regulating clothing and strictly forbidding the extravagant excesses customary in baptisms. For excerpts of these Cf. SALVI, *loc. cit.*, p. 209 and 221.

III

1. *Associates.* You should observe a third regulation, which is to keep the child in good company, understanding what is read of a very few children that, through a miracle, they had been companions to scorpions but were not stung and poisoned and were like a lily among thorns, which is said of souls wholly devoted to God, of the great Prophet Ezechiel, of Job and a few others. But the common and general adage has it that he who touches pitch is defiled thereby; and well did the Prophet David address to God, that which applies to every rational creature, when he says: "With the holy, thou wilt be holy; and with the innocent man thou wilt be innocent. And with the elect thou wilt be elect; and with the perverse thou wilt be perverted." (Ps. 17:26—27). I wish you to know that as a general rule those who constantly associate with evil persons become evil, and so much more than evil, as evil nature is wont to add some corruption of its own. And few associating with good persons become as good as they, ever dragging after them, as well as they can, painful and corrupt nature. Therefore, the Master of Supreme Truth said, "The disciple is not above his master: but every one shall be perfect, if he be as his master." (Luke 6:40). Much grain cannot be winnowed without making dust, nor much sown without producing straw, tare and thorns and more grass than fruit. If of himself a child will be wicked, how much more so will he become, impelled to evil by bad example.

The first care should be to provide him with good companions so that he may never hear anything that might incline him to perversity. If Solomon had not been brought up from a child in carnal desires, he would not have had a child at twelve years,[1] and at thirty have gone into idolatry, perverted by the love of women. I do not wish to lead you through this to doubt Holy David, that he should permit his children to grow up so badly since, as a figure of the life of the New Testament and to show us the way to heaven, it was proper that the Old Testament should have proceeded thus, and the wiser ones work for the glory of God and the salvation of future peoples that which now would be deserving of great blame. They are excused or perhaps in the secret councils of God much commended. The Scriptures narrate many things of David by no means good, for instance that he was

[1]No authority could be found to support this statement.

wicked with women, vindictive, negligent in the care of his children, etc., and yet they infer that he did not sin, unless in causing the death of Uriah, but having built a special dwelling house for God, alone among many, he was found according to the Divine Heart.

2. *Domestic Care.* Then too, in bringing him up, see that the nurse, out of whose hands he is never taken, is of good character, pious and exemplary, of mature age and not a young girl. Many such have aroused the fire of passion prematurely, as true accounts relate and, I venture to say, experience proves. If it be possible, from three years on he is to know no distinction between male and female other than dress and hair. From then on let him be a stranger to being petted, embraced and kissed by you until after the twenty-fifth year. Granted that there will not take place any thought or natural movement before the age of five, yet, without precaution, growing up in such acts he becomes accustomed to that act of which later he is not ashamed, and into which he readily falls without concern. Do not be less solicitous that he be chaste and modest always and, in every place, covered as modestly as if he were a girl. And as the wise Ecclesiasticus teaches (Ch. 7:26), the father should never show a gay countenance towards his daughters lest they may become enamored of masculinity, the same applies for boys. If you wish to bring him up for God do not show him such a countenance as to enamor him of woman before he knows what woman is.

As for bedding, having passed the age of three, he should not sleep on one bed nor on one pillow with his sisters nor romp too much with them during the day. If the boys and the girls can be raised separately, not associating one with the other, they will grow up better. It will help not a little, as from the second year you have held him to this not to discontinue thus having him sleep but always to maintain this custom. He should sleep clothed with a night shirt reaching below the knees, taking care as much as possible that he may not remain uncovered. Let not the mother nor the father, much less any other person, touch him. Not to be tedious in writing so fully of this, I simply mention the history of the ancients who made full use of this doctrine to bring up their children well, not slaves of the flesh. Thus they were born for heaven and not for hell. But reason fully proves and the understanding supports this, that evil customs and abuses have the contrary effect. It is unnecessary for

me to write you to guard him from evil associates and never to allow him to sleep out of the house, nor in the house with strangers, even with relatives as I said above in the general treatise. You must know that he who avoids the greater in that due to propriety should much more avoid the less.

## IV

1. *Need of Exercise.* Up to now I have given purely negative rules, but the doctor who prescribes only abstinence and does not administer nourishment brings on such weakness that sudden death may follow. Therefore, the fourth regulation comforting to childhood, follows, which concerns the games and childish amusements that this age demands. At an age when hot-bloodedness demands movement, growing nature makes the child run and jump; the imagination becomes active in the pursuit of phantasies; and there is an abundance of energy; if children are not to become weaklings they have need of fatigue, sweat and weariness. Therefore, wishing to give them that of which they have need, understand that in this is meant what is needful to bring them to God. Prudently endeavor to have them run and jump, to play and recreate so as not to separate themselves from God but to bring themselves to Him. If you wish to raise your boy as a swindler teach him to, or let him, play with dice, and if he gambles with money and such things and with cards, you may open up to him the way to the gallows. By buying him a sword or a dagger you may perhaps make of him a soldier. Let him dance with girls and both he and they will be raised in the corrupt flesh.

2. *Recreation.* But make a little altar or two in the house, dedicated to the Saviour whose feast is every Sunday. You may have three or four different colored little vestments and he and the other children may be sacristans, showing them how on all feasts they should variously adorn this chapel. Sometimes they may be occupied in making garlands of flowers and greens with which to crown Jesus or to decorate the picture of the Blessed Virgin. They may light and extinguish little candles, incense, keep clean, sweep, prepare the altars, clean pieces of wax and the dust off the candlesticks, have in place the little bell and run to ring it at all hours as is done in the church. They may be dressed in surplices as acolytes, sing as well as they know how, play at saying Mass, and be brought to

the church sometimes and shown how real priests do it, that they may imitate them. Teach them to preach after they have heard preaching several times in the church, and you should preach to them, saying harmless and solacing things and afterwards make them preach, you and the family remaining seated while they speak from above, not laughing but commending and rewarding them when they have imitated the spiritual office. Pardon them punishment due when they take refuge at the altar and kneeling down ask as a favor from Jesus that you will not strike them, so that they may early accustom themselves to have recourse to the True God in their troubles and demand grace from Him who alone can give it.

3. *Games.* Do not forbid them to play games. Ask who can run or jump the best, if this can be done in the house or any other place under your observation, putting up as a wager that the one who loses must say a certain number of Paters and Aves, make a prostration before Christ or be forbidden to enter the little chapel. As long as they play these games you play with them and let them win. And teach them that everything that is won should be offered at the altar, explaining that whoever gives most to Christ receives most grace, and they will not grow up avaricious but with reverence for God; neither will they become accustomed to playing for gain, recognizing early the bounty of the Supreme Good. When they injure one another, moderately chastise the one doing the injury so that he will not become habituated in doing wrong to his neighbor in word or in deed. But not so that the injured one will learn to be proud and begin to take delight in revenge. And also chide the injured one for his lack of patience, teaching him to bear meekly with his brothers' faults.

4. *Objection.* I know that those who read this fourth regulation will say that it is useless and almost impossible in practice. Useless for two reasons: one, because it seems that children are born with a natural disposition that must follow its course. From the same father and mother were born Cain and Abel; one was a robber and murderer; the other was generous and pious. In the same house Ismael and Isaac were brought up; one was uncouth and the other gentle. Jacob and Esau grew in the same womb and were trained under the same hands, and nevertheless one was a lover of home and the other a hunter.

From the same father Jacob, one son was immodest and the other chaste, and from the religious Samuel there descended irreligious children. From contemplative, obedient and benign David there were in Jerusalem worldly, carnal, rebellious and sanguinary sons. So that one might say "datum est de supra." The second reason is that one can effectively control children until they are grown up to about the age of twelve, then they begin to throw off the maternal yoke and to go out among others, and they undo in three days all the hard work of ten years. Thus the regulation will be considered impossible and that is why it is not put into practice. And besides, it will be said, fathers and mothers will be able to do nothing else than constantly to look after their children and every other business would have to be neglected.

6. *Response to Objection.* Frivolous and vain are these cavilling replies and proper to those who love the world more than heaven and who believe in the stars more than in God. Be assured that human ingenuity, judgment or indeed well regulated free will, are superior to all the celestial movements with regard to human affairs; and that God does everything, even creates, that men may be saved; and that solely from one's own free will do sinful acts proceed through which eternal life is lost. And for that reason the care of parents is demanded with regard to the salvation of their children; and this is required of them as a duty. Those who do not comply are punished for their negligence in the dispensation given to them by God in respect to the greatest treasure.

6. *Worth of Children.* God has committed to you nothing so precious as children whether He has given you one or more. Indeed the souls of your children are more precious to Him, and are truly so in themselves, than are the heavens, the earth and all irrational creatures; and you serve Him more by making good the children whom He has given you than if possessing the whole world you dispensed it in the service of the poor. I say that two or three children given to you are more pleasing to God, and all the more so the more numerous they are, than are you, because you have only one soul and these have many, inasmuch as each has one. Their salvation without yours is more pleasing to God than yours without theirs; and you can hardly save your own soul if through your negligence they lose theirs. You are almost certain of saving your soul if through your proper

care they save theirs since, as St. James says, he who converts his neighbor from error saves his own soul.[1]

7. *Worldly-wise Parents.* I could well wish that foolish parents would reason the same way with respect to temporal goods for their children in the pursuit of which they never pause, as they do with regard to spiritual and perpetual good, seeing for example that, through the abundance of riches which they procure for them, they become swindlers, gluttons, immodest, brigands, robbers, murderers and children of all the malice of hell. Oh, how much saner it would be to strive with all one's powers to the end that children may become virtuous rather than rich, clothed inwardly as well as outwardly, citizens of the eternally happy and glorious kingdom, rather than worldlings coming to grief and condemning themselves to eternal fire.

Alas! What impossibility should there be in doing those things for the love of God which are done now for the love of the world? How much time is wasted in the frequent combing of children's hair; in keeping the hair blond if they are girls or perhaps having it curled! How much care is taken to teach them how to have a good time, to make courtesies and bows; how much inanity and expense in the making of embroidered bonnets, ornamented capes, fancy petticoats, carved cradles, little colored shoes and fine hose! What advantage is there in little wooden horses, attractive cymbals, imitation birds, gilded drums and a thousand different kinds of toys, all accustoming them to vanity? At present how much you work and strive to lead them about the whole day, to hug and kiss them, to sing them songs, to tell them foolish stories, to scare them with a dozen bogies, to deceive them, to play hide and seek with them and to take pains in making them beautiful, healthy, cheerful, laughing and wholly content according to the sensual. Now, if you spent as much time and care in making them virtuous it would not appear to you impossible; you would not be wasting your time; you would receive great reward from God, and afterward your soul would forever rejoice in heaven in the presence of your dearly beloved ones.

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[1] "He must know that he who causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins." James 5:20.

## V

1. *Speech.* I end this first chapter on the care of children with this fifth regulation which treats of moderation in speech. Every animal has the use of its voice by nature except man, who does not know how to speak unless he is taught. From this we understand that the tongue was not given to us to speak of natural things but of supernatural; not to demand corporal needs but spiritual; not to help our neighbor according to the world but with regard to heaven; not to praise created man but to thank, to magnify and to preach the Glorious, Infinite, and Immeasurable God.

I believe, and experience makes me almost certain, that animals have as many different tones of voice as they have needs for their corporal welfare. Notice that chickens, sparrows and other birds, cats, dogs and other domestic animals make a different sound when calling than when chasing. They cry, bark or mew differently when calling the young to food than when enticing them to movement or to rest. Thus, I think, would nature have provided for the human race so that if there were no one who would teach us or give names to things we would know how to ask for things pertaining to our bodily needs. It is principally necessary then to learn that which nature does not teach, namely, to call upon, to praise and to pray to God. Of which speech the Most High God has said: "ask thy father, and he will declare to thee: thy elders and they will tell thee." (Deut. 32:7). Which is what I have pointed out that, by himself, man cannot know. Such language we may learn on earth as is used in heaven, which is the only language the world has received from God, and all the others will cease as St. Paul said; (ICor. 13:8) "whether tongues shall cease." This the Holy Ghost taught when He descended upon the disciples of Jesus Christ; which was lost and confounded when, under Nimrod, the earthly minded filled the land and, to lord it over the earth, built the great tower of Babel, and were the originators of false and deceptive gods.

2. *Reverence.* Let the beginning of the use of speech in your babies be to say, "Jesus," "Hail Mary," "thanks be to God," "Our Father who art in heaven," "blessed be God" and similar praises of God and of His saints; and with the first corporal milk begin to feed the soul with the Holy Name, although it does not yet feel the fruit of this spiritual food. Re-

member that if St. Augustine had not drunk in Jesus with his mother's milk he would not have been saved; who reading a book of Tullius (Cicero) would have been caught therein had he not found Jesus there, without which Name no doctrine seemed good to him. Now, if the child's speech from the first be thus consecrated to divine praise and reverence and if he sees and knows that this is the custom of the home, where there is never any swearing or blaspheming, no villainy uttered, no scolding, no worldly talk, where every one makes reverences at the mention of the Name of Jesus, where He is always adored and often thanked and the Lord is blessed without end, he will grow up in the love and exercise of this splendid practice, will be careful in speech, shielded from the many vices which are born of the tongue and which cause many sins in the soul.

3. *Happiness.* Thus you will seem to have angels in the house, never ceasing to sing to the Saviour, "Holy, Holy, Holy Lord of Sabaoth." I say you will have prophets in your home announcing divine secrets, because the Holy Ghost willingly guides holy tongues, renewing the ancient miracle of Daniel. You will feel that you have apostles in your children who never cease to proclaim Jesus Sweet, Jesus Beloved, Jesus Love, Jesus Peace, Jesus the Flower (Jesse), Jesus Sanctifying, Jesus all Sweetness. How you will rejoice to see your house filled with little martyrs, objecting to whatever is said irreverently against the Most Adorable Name of Jesus. Thus you will hear new confessors; and you will see how this holy speech taken in with their milk will promote virginity and lead them to consecrate themselves to Jesus the Supreme Good. Happy is the house thus founded, example of eternal life, its pledge, root, foretaste and beginning. How many homes do you see, offshoots of hell, full of strife, blasphemies, curses and contentions! Study, then, in this holy and sweet way to make of yourself and your children and even of your home a temple for the High Priest Christ.

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# CHAPTER II

## EDUCATION WITH REGARD TO PARENTS

While you must care perfectly for your children it behooves you to realize that they belong both to the father and the mother, that they are yours and his. And bring them up for him and for yourself, teaching them to render what is just, to which God, nature, and every good law obliges them, as is fully expressed in the short but sententious divine saying where God speaks to the child in the first precept of the second table: "Honor thy father and thy mother, that thou mayest be longlived upon the land which the Lord thy God will give thee." (Exodus 20:12) In doing which they will grow up acceptable to God and to themselves, since he who honors his father and mother on earth honors God and the eternal life in heaven, from whom, as St. Paul (Eph. 3:15) says, is all paternity in heaven and on earth; and no one can dishonor his father and his mother without offending God. Thus well instructed by the Holy Ghost the returning prodigal son said: "Father, I have sinned against heaven, and before thee: I am not worthy to be called thy son" (Luke 15:18). To themselves they will do good for they will have a long and prosperous life, not only in this land of mortals but also in that of eternal life. Do not be backward in this regard but teach, command, and insist that your children pay you great reverence, honoring you and likewise their father as much as is possible after God. And you will strive to have them show this honor in speech, in temporal goods and in corporal acts.

### I

1. *Discipline.* You will make them observe three reverences in speaking. The first is to be thankful for correction; the second to be silent in the presence of parents; the third to answer respectfully. Because of the need to hold in check this age inclined to evil and not to good, often take occasion to discipline the babies, but not severely. Frequent, yet not severe whippings do them good. Thus corrected they become good. And because you wish to teach them as far as you are able to become good of their own accord, direct that when they do wrong they should come to ask correction, giving them half the

punishment they would receive if they were otherwise caught in wrongdoing. It will often be useful, once a day to have chapter for them, and let each one accuse himself of lies, deceptions, disobediences and other faults. Begin yourself when they are young to have them confess to you in public or in private and to dispose themselves for correction. As has been said, double the punishment if they deny or excuse their fault or if they do not submit to punishment. For such chastisement let them thank you, because they ought to do this more than if you gave them money or clothes. And this should continue not only while they are three, four, or five years old, but as long as they have need of it up to the age of twenty-five. Children are not less subject to their father and mother than are religious to their abbot or prior, or citizens to their judge or ruler, yet these latter at all times at the command of the superior prepare themselves for salutary discipline. And why should they not do likewise? The child belongs to the father and the mother and they have the right to control them. What do they lose by it? They are punished whether they merit it or not. In the first instance let them thank justice, in the second they merit by suffering with patience. And therefore always and in every case slaps and whippings are useful to them, and to this they should accustom themselves if they are to grow up in God and not alone in the flesh.

2. *Submission.* Thus they must not presume to speak in the presence of father and mother, even though adolescent, but they ought to listen and answer, or they ought to ask in order to know, or simply obey. Silence is holy for young and old; and "Blessed is the man that hath not slipped by a word out of his mouth" (Eccles. 14, 1). Humility does not talk. The child should be most humble before his father, more than the pupil in the presence of the teacher. The duty of the pupil is to listen in order to learn; much more must the child who has learned to speak contemplate the speech of his elders. And if you cannot perhaps bring him to this perfect state, never permit him to contradict or question you if sometimes you should speak unwisely. Children may well be given leave when they hear anything questionable or untrue if they ask permission of the speaker with humility and reverence, after the father or mother has finished speaking, to say what to them appears to have been misstated. Thus does the good pupil behave toward his teacher, the subject toward his superior; then much more so the child towards his father.

3. *Respectful Address.* Again, in answering and addressing let them use reverent language, saying "Father "and "Mother." It would be better if they would say "Sir Father" and "Madam," or simply "Sir" or "Madam," and so, let them answer when questioned, "Yes, Sir" and "No, Sir." You should wish them to be truthful, not liars. Parents being more the masters of their children than of any hired servant, (children who have received from their parents their being are more indebted to them than are servants who have only received a mouthful of food) should hear from their offspring "Sir" and "Master," but for the sake of greater confidence and as a matter of love let them add, "Father" and "Mother." Thus growing up with due reverence, love is increased, grace is received, and they live happily.

I would not wish to raise doubts in simple minds in looking into the mirror of the human life of Our Lord Jesus Christ, who twice naming His Mother did not say "Madam" or "Mother" but simply "Woman." As at the nuptials when he answered Her saying: "Woman, what is that to me and to thee? My hour is not yet come" (John 2:4). And on the Cross seeing Her afflicted said: "Woman, behold thy son" (John 19:26). It should be remembered Who it was that spoke. In the first instance it was the Deity and not the Humanity, because to make wine out of water is not of human power but of divine. She, the Virgin Mother, was mother in the flesh but handmaid of the Divinity. If He had said "what is it to thee, O slave," He would not have spoken badly, but through reverence for Her He said "Woman," taking the middle course between mother and slave to explain the doctrine of the root of the miracle, and to honor her who is the venerable Mother of His flesh. Again the second time He said "Woman" and not "Mother," because He was wholly committed and absorbed in obedience to the eternal Father; "becoming obedient unto death, even to the death of the cross" (Phil. 2:8). If He had said, "Mother behold thy son," she could have said, "If I am mother you must obey, I wish you to come down from the cross." Although she would not have said it, being desirous of the Divine Will and our salvation; yet Wisdom itself would wish to speak properly and becomingly, teaching all other mothers and good children.

4. *Duty and Justice.* If children are governors, whether spiritual or temporal officials, they should not do anything pertaining to that office at the request of parents, but only at the call of justice as is required in such an office.

And if they have entered religion they should no longer be obedient to the flesh but to their spiritual father and spiritual mother. For that reason such children should not say "father" or "mother" to those who generated them in the flesh, but they should say "man" and "woman." Thus the twelve year old Incarnate Wisdom honestly taught when questioned by His Mother in the flesh: "Son, why hast thou done so to us?" when he said: "How is it that you sought me? did you not know, that I must be about my Father's business?" (Luke 2:49). And He confirmed this in the beginning of His preaching, when a youth aspiring to be truly religious, a disciple of Christ, first asked permission to delay until his aged father died, so as not to bring him sorrow in his old age. To him the Master responded: "Let the dead bury their dead, but go you and announce the kingdom of God",[1] as if He said: "when God calls you have no care for your mortal father." And then a little before the end He commanded His disciples already religious: "call none your father upon earth; for one is your father, who is in heaven" (Matth. 23:9). From which learn not only to impede yours if they wish to enter true religion, but to encourage them. But I wish that they be taught that there is a difference between true religious and false, between hooded brethren, and cloistered monks, between truth and hypocrisy, knowing that many wolves are born under the skin of sheep, and there is not found there what is thought.

## II

1. *Dependence in Temporals.* With respect to temporal goods, all that they have and possess should of course be under the authority of the father and mother. And the Son of God thus proposes this commandment, "Honor thy father and thy mother," namely, that parents should be taken care of with the goods acquired by their children. I do not wish to decide of which goods children should call themselves masters and which not, because the law often wishes to benefit one brother at the expense of another, rather than at the expense of the father, who in case of his own necessity can dispose of him, and much more so, that which he possesses, by whatever way he may possess it. As soon as the false opinion of the world is removed, that temporal riches may be a part of happiness, and you arrive at

[1]Matth. 8:22. "But Jesus said to him: follow me, and let the dead bury their dead."

the sincere truth that poverty may be disguised happiness, this heading will be easily observed, which otherwise might seem difficult and to many avaricious people unreasonable, since those who today seem most wise do the opposite of what I wish to say. I repeat that neither the father nor the mother should permit the son to have his own property, or to make profits for himself, but that all the commerce he does should be under their control, and that he should let himself be guided by them in matters of clothing, food, and all other needs.

What justice is there or what equity that what the father can put aside, denying himself and others, is of service to the son; and the son who can gain nothing if not with the possessions of his father, since they are his father's, should seek his own advantage? The worldling will say, "this is done so that he may learn early to have regard for money and to know how to save; so that he may become a good custodian, know with what effort money is acquired, learn to do business while he is under the dominion of his father and has someone to guide and correct him." Oh, the blindness of mortals! Behold the reply of those of little faith and less love of heaven, and with little or no care for the soul. Cupidity is the root of all evil. No one is more vicious than the miser. There is no great evil to which avarice does not impel; and we are commended to take care that children should be grasping and desire the death of their father to fill their bosoms with the abominable lust for gold, which ever increases the more there is gathered together. Do not forget how the son mentioned in the Gospel wished for and received his share, lived dishonestly, and became a swineherd dying with hunger, and would have become an inhabitant of hell, for he would have died of want if he had a mortal father as have those of whom I speak.

2. *Virtue, the True Riches.* Make your children rich in virtue, O Christian Fathers, despisers of the world, lovers of poverty, faithful to God and subject to you; and do not infect them with the alluring poison of money, the betrayer of all who love it. And since you desire to have your children brought up for heaven and not for earth, nourish them not for hell but rather for the loving God; take care as far as you can that they honor you with their substance, if they acquire anything. And commence early, so that whatever they receive as children, winning in their games, or as grown-ups having wages from their

masters, or gratuities or other gifts from their relatives, all is placed in your care. Never let them have banks, coffers, or little chests; and never let them say that this is mine as long as you live. And if it be said, "then they will not like to play and will refuse tips and gifts, seeing that they profit them nothing;" say to yourself; "if no other effect follows, this is worth while." Do you consider it a disadvantage that your children should not wish to play any more and despise earthly goods? That is exactly what you should desire.

3. *Family Life.* No religious house should live more properly in common than the family under the father and the mother where the flesh is common. Then do not permit any one to have his own because this damnable vice has ruined all religious houses, and they have become dens of thieves. Do not desire your children to be robbers. Do not believe those who say, "if you act thus you will make them thieves; for they will desire to be able to spend a little bit, and not always ask it from their parents." That is no great evil, since even if it were as these bad counsellors say, it is not so bad that they should know how to provide with so much worldly prudence against future evils, as that they should do evil before the time. I say then, that it is a less evil should they become thieves of themselves than if you should make them thieves, because the sin of one is less than the sin of two and, inasmuch as evil is deferred so is it a less evil. If you make them proprietors while you live, you make them thieves no less than the abbot his monk whom he allows to possess property though it be cloaked under false license. If living and consenting you make them owners distinct from yourself of that which is in your power, it is certain that they are already thieves; but if you do not consent you know that they are not yet, and you are doubtful of the future; and in doubt the safer part is to be followed. If you have faith detach them from the earth as much as possible, and lift them up toward heaven, where await us for eternity, if we are good faithful people, all our happy hopes.

## III

1. *Courtesy.* Let your children respect you in corporal acts in addition to the common reverences that are honest and good; not to sit in the presence of their parents without being told to; to stand erect and courteously, to humbly incline

the head at each command and to make the proper reverence with the cap. Attend to the one thing above all others that helps to make them inwardly and outwardly happy. This is, that at least twice a day, in the evening when they go to sleep and in the morning when they go out, and there should be a third added, when after eating they turn to go out, or if they are girls or such as remain in the house, when they lie down or when they get up, let them kneel down with all reverence at the feet of yourself or their father or of both and ask a blessing, the which give humbly, and accept this respect humbly, not for your sake but for theirs. Let them say, on their knees, "Bless me," and you may add that benediction which you believe most pleasing to God and useful for the children; that is, to say: "May God bless you with an eternal blessing," or, "May the grace of God be always with you," or again, "May God fill you body and soul with His benediction," or again, "May God make you pleasing to Himself and to all men," or, "May God make you such as He wishes you for His glory," changing it according to circumstances. And having received such benediction let them bow the head, and rising kiss the hand of the one blessing, and let them go secure in the belief that nothing will harm them so far as the salvation of their souls is concerned. And as I say children should act toward you, so I say you should act toward the Supreme Father, God, in all things, and especially in kneeling down before Him and asking His blessing, not only three times a day, but always when you must begin something new, kissing a cross made with the finger on the ground, a chest, the wall or any place nearest the hand when you ask this blessing. Again, be on your guard never in any case either through anger, idle talk, fright, or any other way to blaspheme, curse or commit your children to the devil or any other creature, because such malediction, maternal or paternal, is either false or does harm, and does not proceed from the lips without injury to the agent and the recipient.

2. *Honor.* And, since you should be able to teach this second part to your children authentically, I translate here the doctrine of the Holy Ghost to children through Jesus the son of Sirach, and He says thus: (Eccles. 3:2-18) "Children, hear the judgment of your father, and so do that you may be saved. For God hath made the father honourable to the children; and seeking the judgments of the mothers, hath confirmed it upon the children. He that loveth God shall obtain pardon for his sins by

prayer, and shall refrain himself from them, and shall be heard in the prayer of days. And he that honoureth his mother is as one that layeth up a treasure. He that honoureth his father shall have joy in his own children, and in the day of his prayer he shall be heard. He that honoureth his father shall enjoy a long life: and he that obeyeth the father, shall be a comfort to his mother. He that feareth the Lord, honoureth his parents, and will serve them as his masters that brought him into the world. Honour thy father, in work and word, and all patience, that a blessing may come upon thee from him, and his blessing may remain in the latter end. The father's blessing establisheth the houses of the children: but the mother's curse rooteth up the foundation. Glory not in the dishonour of thy father: for his shame is no glory to thee. For the glory of a man is from the honour of his father, and a father without honour is the disgrace of the son. Son, support the old age of thy father, and grieve him not in his life; and if his understanding fail, have patience with him, and despise him not when thou art in thy strength: for the relieving of the father shall not be forgotten. For good shall be repaid to thee from the sin of thy mother. And in justice thou shalt be built up, and in the day of affliction thou shall be remembered: and thy sins shall melt away as the ice in the fair warm weather. Of what an evil fame is he that forsaketh his father: and he is cursed of God that angereth his mother." Thus the Holy Ghost has said, and thus you should teach.

# CHAPTER III

## EDUCATION WITH REGARD TO THEMSELVES

It remains for us to show briefly how children should be brought up with regard to themselves, so that they can say, "we are our own; we are free." Here we shall note in addition to the servitude of sin, touched upon in the first part of this fourth response, four types of servitude that do not permit man to be his own. The first is a disordinate affection and false concept of earthly riches and prosperity; the second, the fortuitous occasions which occur variously; the third, worldly and personal debts and the fourth, the yoke of wedlock.

### I

1. *The Slavery of Worldliness.* As to the first, it is certain that the lover is a slave to that which he loves, and the more a slave the more he loves, because a great love takes away the will and the will rules the whole man. And if the ruler is subject to another it follows that the one ruled is a slave of that other ruler and cannot do otherwise than the latter wishes. Therefore how blessed is he who is dominated by divine love which cannot wish anything but God and all things else are painful to him, languishing away from the beloved, who says: "Stay me up with flowers, compass me about with apples: because I languish with love" (Cant. 2:5). So he is miserable who gives and is dominated by such love as deprives him entirely of this supernal love. Such is worldly love, vain, blind and false, which rules the greater part of mortals to such an extent that, deprived of heaven and all its sweetness, enchained slaves to earthly clods, they have lost all personal freedom. Do you not see how for the sake of riches, fame and honor lovers of these things fast and do not fast, hear Mass and miss it, keep the fasts and neglect them, travel and remain at home, talk and keep silence and do everything else? Oh, wretched servitude! The rational soul subject immediately to God becomes a slave either of nothing or of the vilest creature there is, the earth. I do not know if you have ever heard of a creature reduced to such slavery as this.

2. *Disordinate Affections.* I am not content if the pen does not correctly convey my thought. A famous pope had for his servant an emperor, who was served by a king under whom was a count to serve. The count was served by a knight whose servant was a peasant who, in turn, had for his his servant a most vile stable boy. And to such a pass did this pope come through his affliction that he became the slave of that boy who still remained the boy he was. Even lower falls the man who disordinately loves the world. Man has for his servants the angels whom the heavens serve; to the heavens are obedient the brute animals; to these the elements are subservient and the elements are served by other insensible creatures to which in turn the earth is a slave, the lowest servant living in all filth, offscourings and dirt. And man who should command the angels has become the slave of such a miserable slave. Therefore, when God gave dominion to man He placed him over all His creation, as the Psalmist has well said, speaking with God: "Thou hast subjected all things under his feet, all sheep and oxen: moreover the beasts of the fields," etc. (Ps.8:8). Then if you desire your children to be free and happy, train them to disregard the world according to their capacity, so that they may come to the perfect state of him who said: "For what have I in heaven? and besides thee what do I desire upon earth?" (Ps. 72:25). This I have explained in the first reply, inviting you first to taste this food, and when you shall have tasted its sweetness you will more fully know how to entice little children to partake with you. With difficulty can one speak so as to deeply and firmly influence the mind of his hearer who in his own heart does not himself feel that which he says with the lips. May God grant you this.

## II

1. *Subjection by Circumstances.* Again various misfortunes occur that cause a man as it were to go out of himself so that he can say, "I am not master of myself." So he loses the liberty to do that which with good will he desires to do, thinking of the future consequences. Do you not see how many circumstances affect human nature? No other creature suffers as many reverses as man, because nothing is turned by the wheel of fortune except man. The preceding chapter is a partial protection against these reversals of fortune, but I wish to give another remedy for them. It is to follow right reason founded

in God and you may do as you wish. In this regard I recommend the doctrine of Socrates of old and of his followers the Stoics, teaching that the wise man should never be moved by whatever befalls him, aside from primary movements which are not under our control. If you see a needy pauper and can help him, be free to do so at once and do not stop to think, "I may be impoverished, therefore I should save." If you see the young oppressed, the widow or the helpless, you may wish to aid them as well as you are able. Use your freedom and do not hesitate because the oppressor might happen to find you in the act and may be able to harm you unjustly. This is understood of acts other than those required by law and by one's own conscience. If you see that in order to aid the Faith you must cross the sea to preach among heathens, do not hesitate for fear of death and become the slave of the flesh. To establish or to preserve such liberty the mind forsees all conditions that may arise and considers them as if they were present and it will not change its attitude if later they should occur, because foreseen blows wound less.

2. *Unwarranted Fear.* Let us take two or three cases to make myself understood. Perhaps you do not feel free to give the alms you desire, fearing to impoverish yourself. Oppose this fear by saying: "I may become rich, I may soon die, be robbed, burnt out, exiled and declared a rebel. It is better that the poor should have this alms than that the thief, the fire or the rabid mob should seize it." Say to yourself: "I may become impoverished, I will have need of alms, may it be done to me as I shall do to others. I shall give so that I may receive if I should arrive at such a state." Do you hesitate for fear of the sea or of martyrdom to come to the help of the Faith? Oppose this and say: "a scorpion may kill me in my bed, a little poison taken by mistake or a madman may cause sudden death; any one of these things may happen. I have to die. Here, I shall die miserably without merit; there, if I die, I shall be certain of my salvation." Thus prudently oppose chance to chance, good to evil, the secure to the doubtful, the love of God to vain love. You will rejoice in doing well, indifferent to prosperity and adversity. I shall say further that nothing else than prosperity can follow the doing of good. Whatever comes to us through the love of God should not be considered other than a blessing. Thus, you know, the Apostles "went from the presence of the council rejoicing that they were accounted worthy to suffer

reproach for the name of Jesus" (Acts 5:41). If it was proper for the pagan to say, "Audacem fecit vicina libertas senem," it should be much more proper for the Christian to say, "I can do all things in him who strengtheneth me" (Phil. 4:13), and again, "Who shall separate us from the love of Christ?" (Rom. 8:35); certainly nothing. So having learned this way yourself, teach it to your children. Let them become free, not enslaved.

## III

1. *Slavery of Sin.* To be in debt is to be the slave of a creditor and is to lose cherished liberty. There are three kinds of debts. The first, which makes one the slave of the devil, is mortal sin. The second, makes one the slave of natural fear such as an injury done a neighbor who seeks to revenge himself. The third is the debt contracted by holding earthly possessions under any other title than that of the just possessor. Therefore, say to your children with St. Paul: "Owe no man anything, but to love one another" (Rom. 13:8). Let your children be careful not to be bound by the first debt, the worst and gravest of all, and if they should fall therein let them pay at once by contrition, confession and satisfaction. While they are babies you should teach them to tell you the faults that they commit, to strike their breasts, say an Ave Maria, take some punishment due them or perform some similar act. When they are from six to fourteen or so, in as much as is proper, ask them every day about the sins into which they may have fallen, as lies, swearing, deceit and such like, so that they will learn not to hide their sins but will become accustomed to confess them willingly and often. And perhaps when they are very small it would be wise to give them for penance a few nuts or figs or other fruit, so that they may willingly tell their faults and will not hide them through fear; and afterwards change the fruit into real penance. But I do not mean for you to use absolution with words nor to place the hand upon the head, especially after the age of seven.

2. *Magnanimity.* You should teach your children to be prompt to pardon every injury received and not to injure others; and when they have injured any one to ask pardon at once, forcing them to this by threats and whippings, so that when they are grown up they will be magnanimous and will not want to take satisfaction for injuries received nor to harm others,

and will be on their guard against revenge. In order that they may be free to go in and out alone or accompanied, disarmed or unshod and with those jackets required by the weather and their need, let them not be subject to arms, soldiers, fear, time or place.

3. *Slavery to Debtors.* No less must they become accustomed not to spend beyond their means, by not borrowing nuts, so that they will not get into the habit of using borrowed money. They must be forbidden to play at games of chance and, when they are out of the nursery, gambling may not become a serious matter with them. Many are ruined through begging with or without cause and find themselves either fugitives, not being able to remain in their own land, or thrown into prison, or locked hidden in their own house or that of another. Oh, how much more laudable it is to live on one's own bread and water, to be garbed in one's own poor clothes, to sleep on straw in the country at one's own expense, than to be in debt and, at the expense of others, to please the palate with enjoyable food, wear fine garments and live in palatial houses. In the first case the conscience remains clear, the man free and his own master. In the second, there is remorse of conscience because he devours the goods of others and, moreover, cheats himself and loses his liberty, one of man's most precious possessions in the present and future life. When St. Paul wished to define eternal glory he called it liberty, saying "that Jerusalem, which is above, is free: which is our mother" (Gal. 4:26); and again: "Because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God" (Rom. 8:21).

## IV

1. *The Yoke of Wedlock.* The chosen bride brings, with marriage, a special servitude which sometimes even turns to bitterness, and not less does the groom bring servitude to the bride; and this yoke is so binding that they cannot break it even if they so wish. Therefore, one should cautiously think of this before binding himself by such a tie, and with regard to preserving boys in their virginity, show them how they cannot lose it outside of matrimony without committing mortal sin and it will not be lost through idle fancy. I speak of the boys and not of the girls, because girls are not so unstable as boys and, ordinarily, are virgins at their first matrimony; few find their

husbands so. And this is one of the reasons, according to my short experience (let others say what they please), why women do not fall into as many evils as men, because they are more careful about chastity which, being very pleasing to the Most Pure God, enriches them with His grace, and more women are saved than men.

2. *Choice of State.* When the time of adolescence arrives one should put before both boys and girls the state of virginity and that of matrimony, and explain to them the nobility of the former, how pleasing it is to God, who chooses all virgins for His spouses, and commonly adorns them with higher virtues than He does the others. What a beautiful and cherished thing is the liberty of this state and free from how many troubles and miseries, to which he can bear witness who was in such a state and expecially he who has had a poor spouse and has had to raise many children in great poverty. Likewise, explain the danger of temptation, the circumstances that may occur especially to the girls, left while young without a mother, how they become bad living in the world and, entering into service often find themselves seized in the jaws of a wolf which they believed to be a lamb.

3. *Liberty of Choice.* Thus, describing one part and the other, leave the choice to them and let not that liberty be taken away which God has given to human nature to be master of itself in this decision. If the child chooses the better part, help and comfort him and show him a new love justly founded in this newly acquired virtue, having in mind that here is a man become an angel because virgins are earthly angels. If he should choose the state of matrimony, after hearing of all of its grave responsibilities, then counsel him in entering this state to sell himself as little as possible, and rather to buy others than to sell himself. A man who marries a woman above his station, one who has a large dowery, or takes a great beauty who is sought by many, may be said to have sold himself to a woman and her relations, and to biting jealousy. And also a woman seeking a higher social standing than her own or a man who would not take her except for her money, may be said to have added a servitude to herself aside from the natural yoke. Therefore, advise both boys and girls to consort with their equals and give them such assistance as you can, knowing that one does by no means well in selling his liberty for gold.

# CHAPTER IV

## EDUCATION WITH REGARD TO THE STATE

Since your children, and particularly the boys, are members of the Republic, which, as you know, has need of many things, as, for instance, governors, defenders, and artisans, it is proper that they should be brought up for its utility.

### I

1. *Impartiality.* To fill the office of governor children should grow up honorable, with the balance of justice in the hand, separated from all parties, sects and divisions; because sectaries do not rule the republic but rend, divide and waste. Therefore, from an early age one needs to guard against these particular affiliations and to punish a youth severely if he should appear more inclined to one party than to another, so that he will be accustomed to say, "I am neither Guelph nor Ghibelline but only Florentine." And I say this not only for the good of the community, but also for his own corporal and spiritual good; corporal, since only the partisans of the opposite party are exiled, and sometimes it happens to one and sometimes to another; spiritual, because no partisan enters into heaven which being divine unity receives none except those united, and lovers of unity. Strive to have them, while they are still children, judge between father and mother, brothers and sisters, servants and free; sometimes by attractive gifts or threats try to influence them to make false judgments. If they do, penalize them for allowing themselves to be swayed by love, words, gifts, or fear, that they may learn at once not to corrupt justice which today is banished by similar defects from the whole world where justice is nothing else than gain, force, money, friendship or relations, and all other books of law may be burned.

2. *Public Service.* Seeing them capable of this office they should learn grammar, history and some law, so that they will not be heedless and blind when cases are put before them, as are modern citizen governors who know no other law than their own head, which for them seems to be the exact and sole code of reason, and who, with glasses to their lips, their

stomachs upset with gluttonous food and wine, and minds befuddled with stultifying fumes, give God knows what manner of judgments. History, in defect of age and in place of long experience, instructs the beginner and helps every science, raising up the intellect from bestial flesh and making it human. Again, such an office requires that they be solicitous, neither neglectful nor too cautious; which virtues they will learn if by giving them some little duty in the sacristy or elsewhere, as I have said, you will teach them, by arousing them from sleepy childhood and making for them a path to the future broad way of life. More is required, but I shall not write more.

## II

1. *Military Service.* In as much as the Republic has need of defenders, if you see your children, one or more, inclined to this profession, encourage them. But you must know that the state is defended with the sword, by speech and by prayer. Even if one were inclined to army life or the militia, I doubt if I should counsel that he should be encouraged in that because this generation to soldiers, or, if you like, fighters, is too full of vices and contrary to God, for even though they fight for Christ they do not know how to refrain from their parading and dishonesty. Therefore, God does not wish victory at their hands, as He does not wish to be praised by the mouths of sinners. And if you should say that the state has need of these, I say that it has need of rascals, and the universe has need of devils to torment the damned, and certainly you would not wish your children to be rascals, much less devils. Perhaps you will say, "such children will grow up to be cavaliers." I answer that the majority of cavaliers lie about their deeds inasmuch as they take this rank and dignity to defend justice with the sword in hand even unto death, and consider it a trifle; but often they are the first to trample upon it. As many call themselves masters in theology, who, far from knowing how to defend it, do not even know what it is.

2. *The Common Good, by Word.* Defenders of the state in word are lawyers, whom I suspect, because "pecuniae obediunt omnia," for which words are to let and judgment are bought. Yet, whether boys are disposed to this profession or not, they should be brought up with love of the

commonweal, for which charity is a better defense than any other price or sweet saying; whereas, without charity nothing else avails. I firmly believe that nothing harms the state so much as the sins of its governors, or the sins tolerated by them, as Holy Scripture fully teaches. And, therefore, he who would defend his country from such evils, taking the part of the weak when oppressed, such as the poor, prisoners, strangers, widows and orphans, and who would prevent the doing of such great injustice by going about the courts, and taking care that offenses against God are removed and punished severely when they are committed; or, he who would become such that he could courageously raise his voice against sin, often praying to God to forgive the guilty, being such a man as God should hear; or again, he who would do some penance for the remission of the sins of the community; such a one, I say, will help more in the defense of his country than great ranks of vicious soldiers in arms, and prudent fighters. They must be raised lovers of justice, zealous for the state, servants of God, and prayerful always.

3. *Prayers for the State.* And if children were taught, when they are able to understand, to say daily an Ave Maria and then a Pater Noster, the Miserere and, when older, the Seven Psalms for the safety of the state, God (from whom all good proceeds, Who is a just Lord and gives many graces when He is prayed to) would preserve it from many tribulations and would give His help to all. Because the wicked ones would not have so much power to do evil with the permission of God, who lets the false hypocrite rule to punish the sins of the people. Nor would there be so many devils in such a state, for they would be banished by the power of prayer. The number of good would be multiplied by the presence of angels, who hasten always to where there is prayer. But where there are but few praying and many blaspheming, many sinners and few good, it becomes the dwelling of hell and goes from bad to worse. You may believe that a sinful ruler, or one who, having the power, does not prevent the sins of others, is not a friend of the state but a cruel enemy. See that your sons are not such, and you yourself pray.

## III

1. *Manual Training.* Moreover, the community at large has need of divers occupations as ditch diggers, woodmen, masons, engravers, painters, tailors, armorers, weavers, wool-carders, exchangers, silk-makers, merchants, and a thousand such varieties of trades. Let the inclinations of your children be examined, and following them some profit will come of it. Where the contrary is done the results are almost useless. For nature aids art, and an art pursued against natural inclinations is not well learned. One with an inclination to wool-carding will not be a good barber, and one inclined to engraving or painting will not be assiduous at studies. Exceptional natures will with difficulty learn to shoe a horse or make saddles, and one who is suited to be a butcher will be a poor needle-maker and a worse tailor. Thus the provident Lord of all gives to each one his proper task, as He knows not only what is required for the salvation of the individual, but also what is for the good of society, the Mystical Body in which, as in the physical body, as St. Paul so well says, each member cannot be the eye nor the ear nor the mouth nor the hand. And if the mouth should wish to perform the function of the eye, and the eye that of the mouth, that body would hardly be able to live.

2. *Each a Special Vocation.* Thus if each one held his own station in the Mystical Body and did not, neglecting his own, attempt to occupy that of another, countries would be well governed, commerce would be honestly carried on, the arts would advance, and the Republic would enjoy peace and great abundance, happy in all its activities. In this matter do what you can with regard to yourself and your children, and whoever does the contrary will regret it. During this you will not only train them for the commonweal, but for themselves, for, being subject to fortune, they may become impoverished, and if they know some art or trade, will live by it, and will not be constrained, as many are, to beg or steal from others, to go into service, or to do what is not becoming. And from this the last part follows.

# CHAPTER V

## EDUCATION WITH REGARD TO ADVERSITY

Finally I said that these children of yours are subject to fortune and to changing circumstances, for which it is necessary that they should be educated so that they may pass their lives in any state. From rich they may become poor; from free men, slaves; from strong, weak, and they should grow up so that they may prudently know how to bear everything.

### I

1. *Self-reliance.* With regard to possible poverty see to it, as I have said, that the child learns something by which in such case he may support life. And if his disposition is not to the contrary, wisdom is the best thing there is, because even if he should sell his copy of Plato, he will be at home in every honorable place, and he will be greater than his elders. Not being suited for this, if he should become a good writer and be able to keep school for children, which gave a livelihood to the tyrant Dionysius after he was banished, let him do it, or something else that may be good for him, granted that he may not do this in happy circumstances. Thus did the provident ancient Romans, even the emperors, as we read of Octavianus with regard to his children. Again in providing for this possible misery, children should be accustomed to eat coarse food, to wear cheap and common clothing, to go on foot, to strengthen the body so that if need be they will know how to be content with little and used to fatigue. They should also learn to wait on themselves and to use as little as possible the services of maid or servant, setting and clearing the table, dressing and undressing themselves, putting on their own shoes and clothes, and so forth, so that when the occasion arises, they will not be downcast if they must look after themselves. Above all with holy words train them as well as you can in the love of the genuine poverty of Christ, and to be humble and reverent to every person older than themselves, so that they will not do honor to money, but to age, virtue, and wisdom.

II

*Hardships.* To the second misfortune your child may come in which he has lost his liberty, as to be imprisoned, waylaid, obliged to take up arms and placed on guard duty at night. In view of these and similar possibilities something may be done; children should not be brought up on delicacies nor overcared for while young, because a delicate boy lacks strength and does not live long. He should sleep sometimes dressed, once a week on a couch, occasionally on a chest, and with the windows open. Accustom him to fast, to do without wine; and, to conclude, treat him when a child somewhat as if he were the son of a peasant. These latter grow fat, are strong, look well, live in health, are industrious and live to a ripe old age. You may be assured that they obtain this strong constitution more from their early training than from their mother's womb, in which all have practically the same prenatal care; for although they may retain some of the defects of this, they are soon altered by the nursing and care they get. Thus a child should be accustomed to run, sweat and go without sleep, but all this should be done with discretion, beginning in a small way and increasing gradually.

III

1. *Attitude in Sickness.* As a remedy for the third misfortune to which they may come, they should have good digestions, being able to eat all things and not refusing victuals through disgust. Accustom them to bitter things that are not dangerous, which they will rather demand, seeing them used in the house, than take when commanded. This age is stubborn and wilful. The bitter things to which you can accustom them are peach stones, horehound, strong herbs and fritters, and other little things with which you are more familiar than I am. I do not say this so that later when they are sick they will take voluntarily and patiently the medicine prescribed by the doctor, but in order that they should be accustomed to eat what does not please them. Nothing pleases the sick except what he should not have, and, therefore, he who is fastidious when well, is apt to suffer from privation when he is sick. So, if you wish, you may use occasionally certain little harmless remedies, like purgatives, so that afterwards when these are necessary they will not refuse them. It will help not to show them too much sympathy when they are slightly indisposed, so that they will early

learn to clothe themselves in holy patience. If a child falls sick, of eight years of age or more, you should make him go to confession and receive the sacraments, although he has not yet reached the required age, and until he confesses be harsh with him, so that he may learn to do this when he is bigger and not delay until he is unable. Teach him in sickness to give thanks to God, to call upon Him and the saints, to sing if he can or knows how, and not to complain. Let him delight in the companions which you had painted for him when he was in swaddling clothes, as I have written above in the beginning of this discussion.

2. *Preparation for Death.* This is more necessary for him to do as a grown-up than as a child, when he is not so apt to be tempted by the ancient serpent. At the point of death of adults he appears to all and tempts them as much as he can; first against Faith, proposing in this regard many errors and sophistries, in order that Christ, God the Spouse, may be denied. Not being able to conquer in this way he tries to force the soul to despair, placing before it all its sins, exaggerating their gravity, and the justice of God, severe and without mercy, wherever in himself or others he can display it. And if the soul finds itself alone it will be unfortunate. Therefore, let grave and spiritual persons surround the sick to pray, say the Psalms, hymns and spiritual canticles together with the divine praises where there is no reference to worldly things. As another remedy for a sick person at the end of life and while he is yet conscious, we give the Body of the Lord Jesus, and Extreme Unction. It helps much in this conflict to have with one the saints of paradise, the great ones and in large numbers. They are disposed to aid us at this time by our having a special devotion to them during life, either a daily commemoration morning and evening, or at any other convenient time. I say this for those who do not know how to read.

3. *Heavenly Patrons.* The first helper and assured Father is God, and especially the Incarnate Word who has conquered the enemy by dying for us. The second help will be the banner of the Holy Cross at the sight of which every infernal power falls. Let this symbol be continually in the hand or before the face, or better, in the heart of the dying. The third refuge is the Glorious Virgin Mary, to whom is given the power to crush the head and all the strength of the tempter, and

especially when he thus strikes at the end of life, as the Holy Ghost taught when at the beginning of the world He said to the accursed serpent: "She shall crush thy head, and thou shalt lie in wait for her heel" (Gen. 3:15); that is to say, finally. To these three show, and cause to be shown, a special reverence with prayers every day; either saying the Office of Wisdom for Jesus, that of the Cross out of respect to the Cross, and that of the Madonna in her honor, or such other prayers and devotions as you can. Associate with these all the saints to whom you are devoted, and if you wish to honor in a short time a large number of those who are prompt at the death of their clients, make every day a commemoration of the Holy Innocents, of St. Maurice and his company, of St. Ursula and her train of virgins. Not knowing what else to do, or not being able to do otherwise, say the Litanies devoutly every day, in which all of these saints and others are invoked. And, living thus with your family, do not forget the memory of the Holy Angels, but let them come first after the Blessed Virgin, and certainly you will go with them to eternal glory. Amen. Deo Gratias.

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## VITA

Arthur Basil Coté was born in Lindsay, Ontario, Canada, June 1, 1885. His early education was received in the Catholic schools of his native place. Then followed five years as a student at the University of Ottawa. Philosophical and Theological studies were pursued at the Grand Seminary, Montreal, and at their completion he was ordained to the Priesthood for the Diocese of Peterboro, at Lindsay, July 21, 1912, by the late Right Reverend R. A. O'Connor, Bishop of Peterboro. He then spent four years in parochial duties and from 1916 to 1919 was Chaplain with the rank of Captain in the Canadian Expeditionary Forces in England and France. After three years of further duty in his native Diocese he received the Dominican habit at Somerset, Ohio, in December, 1923. Transferred to the Dominican House of Studies at Washington, D. C., he registered at the Catholic University of America in September, 1924, and in June, 1925, received the degree of Master of Arts. In preparation for the degree of Doctor of Philosophy he has followed courses under the Very Reverend P. J. McCormick, S.T.L., Ph.D., the Right Reverend E. A. Pace, S.T.D., Ph.D., the Reverend James H. Ryan, S.T.D., Ph.D., the Reverend J. M. Cooper, S.T.D., Ph.D., the Reverend L. L. McVay, S.T.B., J.C.L., and the Reverend C. J. Connolly, Ph.D. To all of these his indebtedness is gratefully acknowledged, but in particular to the Reverend Dr. McCormick who directed his course of studies and this dissertation.

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